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quantities of ducks and geese, and the inhabitants of the inland villages sometimes made hunting expeditions to the nesting places of wild-fowl in the lakes of the interior uplands. Although numbers of birds were sometimes killed in this way, they were never a steady article of diet. The same is true of grouse. Always plentiful, these birds were commonly killed, but never in large numbers.

The basis of the food supply was fish. The river teemed with salmon, which enabled the country to support its relatively large population. Spring, sockeye, hump-back, dog, and coho salmon, all entered the river in thousands during the spring and summer, while the steel-head could be caught throughout the year. They were taken in weirs and their flesh smoked for winter use. Throughout the year, salmon was the principal article of diet. Second in importance was the olachen, a fish somewhat resembling a herring, which entered the river in great numbers during April or May. They were taken in purse-like nets,* allowed to rot for ten days or two weeks, and then boiled. The grease was skimmed off and kept indefinitely to be used as a relish for other foods. It was always a sign of poverty if a person were obliged to eat berries without olachen grease. Trout and bull-heads were found in the river, but were not sufficiently plentiful to be of importance.

Although no form of agriculture was practised, the Bella Coola used vegetable food to a considerable extent. Berries were abundant; some were eaten raw, but many more were pounded into a pulpy mass and dried in the sun. Cakes prepared in this way kept indefinitely and formed one of the regular winter foods. The bark of the hemlock and cottonwood was eaten, as well as the roots of many plants. In recent years many of these have not been used, so that an investigator is apt to overlook their great importance in early times. Although useless for food, the cedar was the corner-stone of Bella Coola material culture. From its trunk were split out, with wedges, the wide planks which formed

* See Appendix A for a description of olachen fishing.

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their houses. Dishes, benches, cooking-boxes, cradles, totem-poles, canoes, all were carved from this wood. The bark was woven into baskets, and when dyed formed the most common ceremonial decoration.

Even within the forty miles of the river valley formerly occupied by the Bella Coola there are considerable variations in climate. At the mouth of the river the typical Pacific coast type is found, without great extremes of temperature and with much rain, especially in winter time. During winter, the moisture is precipitated as snow a few hundred feet above the valley, and the limit of the snow can be watched on the mountain slopes, rising or falling a few feet from day to day. Farther up the valley, the winters are colder and in many cases snow lies for weeks on the ground, and in the upper part of the Bella Coola area the winters are severe, although much more moderate than on the upper regions immediately to the east.

What has been the history of the inhabitants of this land? They believe that long, long ago, *Älquntäm*, the supreme god, caused their first ancestors to be created in his house, *Nusmăt·a*, in the land above, and sent them down to populate the Bella Coola valley. These first people came in groups of two or three, brothers and sisters, or occasionally man and wife, each group descending, in many cases in animal form, on a certain mountain and then making their home at its foot. They brought with them animals and fish, tools and houses, also the knowledge of ceremonial dances. In fact, they differed from the Bella Coola of the recent past only in having greater supernatural power. These first people increased with extraordinary rapidity, until each group grew into a village, bound together by a knowledge of their first ancestor. In course of time the occupants of certain villages combined, as one increased more rapidly than others, but on the whole each settlement maintained its character of being the descendants of one group of the first settlers of this world.

This mythological belief is a fair picture of Bella Coola life as it was when the first white man visited the valley. Mac-

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human wearer belongs to a sphere differing from that of supernatural animals and is dangerous to them. Consequently, if worn clothing be thrown on a fire it repels unpleasant visitors. Other powerful protections are false hellebore, and smoked salmon roe. A wise hunter always carries these and if he sees a dangerous creature such as a *snuiq*, he chews the two together and spits them towards the peril. Needless to say, if a kindly animal is seen, the hunter does not drive it away by these methods. Why false hellebore should be so effective is a matter of wonder to the Bella Coola themselves, for as a rule it is the human essence attached to objects which gives them their strength over the supernatural. Thus the most powerful of all charms are pads that have been used by women during their menses. If a woman travels on the ocean she is careful to carry some of them with her ready to repel any danger from the supernatural water beings."[1]

The manner in which the Bella Coola regard mythical animals and other evidences of the supernatural is illustrated by the following practice. Hunters always want to know the direction of the wind, and when the breeze is too slight to be discernible they blow upwards a small amount of eagle down, which is so light that the faintest breath of air will bear it down wind. What the logical white man considers a natural phenomenon, appears to the Bella Coola as miraculous; eagle down, stripped from the dead bird by human hands and stored for some time within a house, has become so humanized that it can conquer supernatural powers to indicate the direction of the wind.

The mythical monsters already described are not the only animals regarded as supernatural by the Bella Coola. They believe that in the beginning *Ălquntăm* created men and beasts at the same time and in the same place, giving the former the greater share of power, but not exiling the latter to a different plane of existence. In those early days, the semi-supernatural

[1] This matter will be described more fully in connection with Magic; see vol. I, chap. xi.

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539 825 of a woman, *Sekakmān·a*, who dwelt with her mother, a Gull. After a meal, Raven lied to his hostess by telling her of the countless herring that lived at Kimsquit, and how happy he could make some of her relatives by taking them home with him. *Sekakmān·a* doubted the story and told one of her brothers to investigate Raven's canoe because, if the fish were plentiful at his home, some of the scales would certainly be in his craft. The herring youth looked inside the canoe, and was deceived by Raven's subterfuge. On receiving a favourable report, *Sekakmān·a* willingly gave Raven a large box filled with herring. Elated at his victory, Raven set out for home and threw his spoil into the water as he neared the beach at Kimsquit. The Kimsquit people knew of Raven's search for herring, and did not at first believe him when he reported his success, but the fish increased so rapidly that his claim was vindicated.

The herring so obtained were the progenitors of all that now live in the waters adjacent to Kimsquit.

262 824 539 One of the foods regarded by the Bella Coola as a luxury is a foam-like whip prepared by beating up dried buffalo berries in water. Raven is given the credit for introducing this to Bella Coola.

Long, long ago, *Slulekwaily*, a mountain in the Carrier country above Burnt Ridge, was a chief, possessing human characteristics. Buffalo berries flourished on his slopes, and he wanted to keep these for food for his guests. On one occasion he invited all the animals and birds, including Raven, to a feast and dance. His house was the interior of the mountain, and when all had assembled he carefully closed every opening so that none of the berries could escape. Raven determined to obtain some of this food for the Bella Coola, and accordingly used his power to force one of the guests to go outside. As soon as a door was opened to let him out, Raven seized some of the whip and flew away, scattering drops of it in his flight. Berries grew wherever the drops fell, and since that time everybody has been able to make this luxury. *Slulekwaily* was very angry, but could do nothing.

773 Though *Alquntām* created the world, he did not make it perfect nor equip it with many of the conveniences possessed by men of the present generation. Raven, endowed both with imagination and tremendous power, was always seeking ways of improving conditions. In the beginning of time there were no mirrors, and if a man wanted to paint his face, or decorate himself for a dance, he was forced to rely on the assistance of

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instructed people about the significance of death omens; it was Raven who showed them the use of slings; and it was Raven who constructed secluded caves and ledges to serve as meeting-places for chiefs.

In brief, the Bella Coola regard Raven as an explorer, teacher, and inventor, whose power, obtained from *Ałquntām*, enabled him to construct and outwit his maker, but not to create. Much of his work was for the good of mankind, but much was evil and malicious, an aspect which belongs to mythology. Essentially human, Raven could have been included among anthropomorphic, as well as among zoomorphic beings. He differs from most of the supernatural ones in belonging entirely to the past, as his descendants have none of the first Raven's power. It is doubtful whether he still exists, but in any case he has long since ceased to take any interest in the affairs of the Bella Coola, who consider him only as a figure of mythology and ancient history.

SUPERNATURAL BEINGS OF THE VEGETABLE AND MINERAL KINGDOMS

Bella Coola beliefs concerning anthropomorphic and zoomorphic beings are relatively clear and exact; their appearance is known, their powers and functions recognized. The supernatural attributes of trees and plants are less definite. *Ałquntām* created the former in the beginning of time, and they were consequently able to talk and act like human beings at that distant period. Owing to the degeneration of man, mortals are no longer able to converse with trees, although the latter can still understand our remarks. In a vague way, the Bella Coola continue to think of trees as having human personalities, but so little is known of their powers, and they enter so seldom into contact or conflict with mortals, that they are practically ignored.

In an equally vague manner, Nature is regarded as a Mother, giving birth to the trees and plants. One of the *kusiut* dances portrays this birth of the flowers every spring (II, p. 46).

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(II, p. 196). In this way the belief is kept before the eyes of the Bella Coola, but it is not a matter of prime importance in their lives. Rather contradictory is the concept that though each plant lack individual life, there is a supernatural mother of each species, corresponding in general terms to the Mother of Snakes described in the last section. As one informant expressed it:

"If there is no mother, how can a plant grow?"

These mothers are assumed to live beneath the ground. Occasionally, one of them has been discovered. Not many years ago, a number of women were collecting bracken roots when one which had been gathered began to turn into a snake. The women were alarmed and puzzled at this strange phenomenon. As they stood watching, the ground in front of them fell away as if there had been an earthquake, and they realized that the snake-root had been the mother of the plant. Without further fear they cooked and ate it.

Stones, too, and mountains were made by *Älquntäm*; consequently they have supernatural abilities and can understand the words and actions of mortals. When a wise man passes close beneath a precipitous mountain he always says to it:

"Please make yourself firm."

Most mountains, when requested politely, refrain from sliding and killing those passing beneath.

In former days mountains in many cases rose to meet hunters, and sometimes turned completely over. The Bella Coola are not sure whether this was caused by the mountain itself, or by a *snuaq* within. Wise hunters carry ropes with them when they penetrate into deep valleys, and when they feel the first tipping of a mountain they leap for a convenient tree, grasp it with their legs, heads downwards, and tie themselves in that position. Slowly the mountain rises and turns over, but, if the ropes do not break, the hunters suffer no ill effects. After a varying interval the mountain returns to its normal position. This reversal can be hastened if a man bites

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of a single family. Either is considered an almost certain means of stopping rain, but no one, even though aware of the method, can practise it with success unless he is a member of the family to which the method belongs. 782 424 821

One of these prayers, the property of a Kimsquit family, is addressed to *Xemxemālotła*. If the petitioner wishes to stop heavy rain, he goes to a quiet place in the woods and calls in a loud voice:

Aiye Xemxemālotła,[a]	*nuqwidit*	*łłok*	*di songʷnudux*
Hail, *Xemxemālotła,*	open	the loftiest	of your heaven
skāxyuxamdu	*dji tlexwnixnu*		*tcim nānudjux.*
so that may look down	the cherished one		your child.

That is, "Expose the upper heaven so that your cherished child may look down."

It will be remembered that *Xemxemālotła* is the being who takes care of *Tłāqmā·ks* in the upper skyland. It is said that this prayer was learnt by the ancestors of an informant in the beginning of time and that a repetition of the exact words is enough to drive away the rain clouds between earth and the upper heaven. For many generations care was taken to teach some intelligent member of the family the correct formula, and the person so entrusted was expected to use his knowledge for the benefit of any of his relatives desiring fine weather. [776]

Another prayer prerogative of similar type was recorded from an old man who related what he had seen his grandfather do many years before. The two were once hunting when heavy rain threatened their success and drove them to the shelter of a projecting ledge. The grandfather, not having any cedar-bark with him, cut and dried some evergreen boughs which he gave to his grandson, telling him to light them and wave them over his, the grandfather's, head. When this had been done, the old man rushed out into the rain and in a loud voice asked some supernatural being, whose name was forgotten, to throw his eyes upon the rain clouds in order to dispel them. That night the petitioner neither drank water nor urinated, and the [824] [785]

[a] The vocative form.

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782 next day the weather was fine. This particular method of
424 praying had been learnt by one of his ancestors in the begin-
821 ning of time, and was afterwards transmitted in his family.
[785] With the coming of the white man and consequent decay of
[177] customs, it has not been exercised since the death of the grand-father of the man from whom the information was obtained.

SACRIFICE

782 It might be expected that a clear division should be made between the subjects of prayer and sacrifice, but in practice they merge into one another. A mountain goat hunter, when camped near a glacier which he knows to be the haunt of some dreaded supernatural being, asks help from him. He wears
● [824] dyed and undyed cedar-bark decorations to make his request more ceremonious, and after the prayer throws them into the fire, saying:

"Please accept these, supernatural one," thus making an offering to supplement his verbal petition.

[824] If he is even more cautious, or eager not to offend any
[825] supernatural being in the vicinity, he throws on the fire tufts
[261] of cedar-bark, eagle down, and scraps of food as well. Whether or not the objects thus destroyed by the flames reach the being to whom the request has been made, is a matter upon which the Bella Coola do not theorize; but the generosity and self-denial of the donor is appreciated, and a favour is often granted in return. A man who frequently hears in his dreams the voice of some supernatural being, knows that it is taking an interest in his doings and endeavours to propitiate it, by placing on a fire titbits of any food he has obtained, saying at the same time:

"*Wai, wai, wai,*" "More, more, more," that is, "May I receive more of the same."

A foolish person fails to show his appreciation of favours received, but a wise man never forgets to do so.

[502] Likewise a person is careful to propitiate supernatural
[133] powers when in peril. Both at Kwatna and at Meaatche Nose,
[756]

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the point between Labouchere Channel and Bentinck Arm, there is danger from treacherous currents, so, when a shaman passes either of these places, he lays some food on the water and puffs eagle down into the air as he asks for help. If no shaman is in the canoe, this is done by the captain.

The being to whom offerings are most commonly made is *Ťlitcāplilān·a*, the supernatural woman who cures the sick and gives power to shamans. Whenever a hunter kills an edible animal in the forest, he cuts off four pieces of flesh and throws them into his fire to gain her goodwill. Long, long ago, *Ťlitcāplilān·a* appeared to a hunter, seized some of his quarry, and told him of her wishes with regard to presents; these have since been obeyed by wise people. Similarly, the relatives of a man absent in the mountains or at sea throw scraps of food on the fire and ask the protection of *Ťlitcāplilān·a* for the one in danger. In this case, it is clear that objects thrown into flames are received and appreciated by *Ťlitcāplilān·a*.

Mınakais, although usually propitiated by prayer, is also given presents. Frequently, when a man is praying, he accompanies his words by blowing up into the air small particles of eagle down. Prayers in connection with the departure of war or hunting expeditions have already been mentioned, but before starting on any journey by canoe, the captain is careful to pray and to throw upon the water four pieces of red, and four of yellow cedar-bark. The blowing upwards of eagle down is a common accompaniment to all kinds of prayers, but, if none is available, cedar-bark can be used equally satisfactorily. If possible, this is cast on the surface of water, otherwise into a fire, as a request is being made. The Bella Coola do not believe that such presents are actually used and considered valuable by *Ălquntām*, but they emphasize and accompany the vocal prayer, and demonstrate the petitioner's sincerity.

Ghosts, on the other hand, depend almost entirely on presents given them by mortals, since food is not abundant in the land below. The relatives of a dead person always throw

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pose should remain continent for several nights to increase his generative powers. He then selects a time for beginning the rite and on the second and fourth nights from that date sleeps with his wife, holding intercourse repeatedly and vigorously until he is utterly exhausted. Before dawn on the third and fifth days he must wash in the river or in some quiet stream. Then follow four nights of restraint, a further intercourse, and washing before dawn. The period is next increased to eight nights, then twelve, and finally sixteen, each with a similar contact and bathing. The nights of abstinence are thus forty in all, a lucky number. An unmarried man can obtain power in the same manner with the assistance of a female friend; it is the act itself that is vital, not the union of husband and wife.

At the present time, only two Bella Coola are said to know this particular type of ceremonial chastity, which they conceal carefully, even refusing offers to buy their knowledge. It is potent at any time, but especially if the periods of continence have been so arranged that they terminate at one of the solstices. Then, indeed, can a hunter set off with every prospect of success, knowing that the human taint disliked by animals has been removed, and been replaced by a ceremonial cleanliness pleasing to them. If the time terminates at the winter solstice, the hunter should set out immediately; if it ends in June, he must remain away from women after his final intercourse. In September or October, when ready to leave for the hunt, he must sleep beside his wife for the last four nights; each night he must place his leg between hers, and each morning the two must wash together. The best fortune of all is obtained by a man who observes this forty-night period for four successive years.

Another, and more common, count[34] is to observe continence for four nights, followed by intercourse. Immediately afterwards, the man should eat as much devil's club[35] as pos-

[34] The record of nights is kept by notches cut in a stick or by knots on a cord.

[35] Or false hellebore. This latter plant is thought to be so poisonous that the tasting of even a twig an inch in length is fatal; a very small amount, however, all that is ever taken, acts as a powerful emetic.

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sible, selecting small twigs from which the bark and spines have been rubbed off. This acts as an emetic, so that before washing in the morning he has vomited from his stomach all polluting matter, especially any human hair which animals consider particularly unclean. Before dawn he goes to the river and remains beneath the surface as long as possible, irrespective of the coldness of the water. Then he returns slowly to his house. Four nights later the same acts are repeated. These eight nights of continence are followed by two further periods, each of four nights, making a total of sixteen. Thus fortified, a hunter anticipates great success.

A person practising ceremonial chastity is in a condition peculiarly susceptible to disaster, and must observe certain restrictions. If, for example, anyone sees him as he returns from washing in the morning, the power which he has been accumulating so laboriously is lost. Owing to this belief, it is customary for a man to wash long before dawn and to come creeping into his house through a hole in the floor. He must always be the last to retire at night, the first to rise in the morning; and he must say nothing about what he is doing. Intercourse is, of course, absolutely forbidden except on the proper nights, and at other times he must not even put his arm around his wife. Failure to obey these restrictions destroys any advantage from ceremonial chastity, while actual disaster follows should a man's wife misconduct herself with anyone else when he is using her for this purpose. If she is unfaithful, her husband is certain to be slain by an animal when hunting, or to slip and be killed on a mountain trail. Animals know all that human beings do or think, and they punish anyone who is unable to perform ceremonial chastity fittingly. Behind these restrictions there is undoubtedly the sentiment that intercourse, held duly and properly at the right time, is not a mere desire of the flesh, but a ceremonial act. Indeed, when the Bella Coola speak of it in connection with ceremonial chastity, they do not use the common term, *e-m*, which has a coarse implication, but *xoldjat* which has a polite and almost sacred implication.

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whiskers over which is scattered eagle down. From the back of the head-dress hang weasel skins. In Bella Bella it is said to be customary for a skin to be added on every occasion when a *nusak* is confined to the back-room. This may happen as many as fifteen times to the child of wealthy parents, and a few Bella Coola have adopted the practice of marking each with a skin. Usually, some six or nine are hung in two tiers, without consideration of the number of times the wearer has been in seclusion. The central figure of the forehead mask is a head with a hooked nose, the recurved hook being joined to the face itself. This figure does not vary with the wearer's ancestral myth, and no one knows what it represents. This design is said to have been introduced to Bella Coola from the north a few generations ago; before that time the head-dress consisted of a circular band of dyed cedar-bark, decorated with the tail feathers of one of the large woodpeckers. The Bella Coola call it simply, "forehead mask." Each initiate carries a hollow rattle, carved in the shape of a bird, which he holds in his right hand, belly uppermost. Long, long ago, when a dancer failed to do so, the rattle became alive and the bird flew away; hence, this rule has been obeyed ever since.

Each initiate takes up his station in some part of the house behind the fire and dances to the beating of the sticks. The left hand of each is clasped behind his back and in his right he holds the rattle and keeps it in constant motion by shaking his wrist. Ability to do this is one of the marks of a good dancer. Keeping the body stiff and the legs close together, he rises with slight jumps, barely altering his position on the floor. Sometimes he slowly turns around sunwise[1] in his series of jumps, at other times he does not alter his position. The head is bent from side to side and downwards at each jump, causing the eagle down to fly in all directions. *Nusak* assistants blow more of the material on to the head-dress at intervals (see Plate 16).[1]

[1] The Bella Coola believe that the sun moves from east to south to west to north. Many ceremonial movements follow this direction, which will henceforth be described as sunwise.

[1] [See ant 116, facing P 219 - ANALYST]

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use his own discretion as to the design. At the top he always places the bird or animal cloak in which his first ancestor, traced patrilineally, came to this earth. Beneath this is the cloak of his mother's first ancestor if it differs from his father's. There are no fixed rules for other representations. Sometimes a man wishes to display the cloaks of the first ancestors of his wife, or wives; more often, the designs are of creatures with which his own ancestors came in contact after reaching this earth.[4] One of the first settlers, *Smaoan* (I, p. 332), married a Bella Bella woman from whom he obtained a ceremony connected with a whale, an animal which has often been used on the totem-poles of his descendants. The lower figures on totem-poles often represent creatures from which a recent ancestor of the chief obtained supernatural assistance. Consequently, the number of designs which may be used is legion, and the order of portrayal is immaterial. Moreover, Bella Coola art is not sufficiently realistic for designs to be easily recognized, nor is there standard conventionalization of little used animals; so it follows that the designs on totem-poles are often unidentifiable.[5] This is of little consequence, since their value rests neither upon the artistic skill exhibited, nor even upon their significance in connection with the owner's ancestral myth, but upon the goods expended to validate the display.

All Bella Coola totem-poles are carved from the trunks of huge cedars, with the wood cut away so that the designs stand out in high relief. The carvers are allowed great latitude both in choice of form and colouring, hence there is wide variation

[4] *Atsxemlaic* is the term applied to animals with which ancestors came in contact, other than their cloaks.

[5] This statement represents the layman's point of view, that is, of the Bella Coola who was not himself a carpenter-sculptor. It is probable that an expert would have greater facility in recognizing the conventionalized forms used by his associates, although the whole pattern of Bella Coola culture was opposed to extreme standardization. Unfortunately, wood-carving, in fact art work of every kind, had degenerated to such an extent that only one man with any recognized skill in that respect was still living when this study was made. He was both unreliable and uncooperative, so that it was impossible even to collect examples of his work, still less to record his interpretations of the designs of masks or other objects carved by his predecessors.

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cedars that flourish on that part of the coast. Thanks to their supernatural power they were able to carry these easily.

Returned to *Smaim-a* they built a dug-out canoe of birch(?), the outside of which, and also the paddles, they decorated with abalone-shells. The effect was very beautiful, and they named the canoe, *Ki'laiəlotl*. In this craft the six set out down the Bella Coola River. When still above *Stuix* they stopped to investigate a beating sound and found that it came from the house of *Oƛmai*. The latter invited them to come in, using *Dudusəŋ*ʷ's name, which he knew in some mysterious manner. When they entered they found that the beating sound was caused by their host's daughter, *Kānuslāliām*, who was sitting in the back-room, thumping a copper which she was holding as if it had been an infant. *Oƛmai* was much impressed with his guests' canoe, and they with his. A trade was mutually agreeable, as a result of which the travellers obtained a copper canoe named *Ƛ̄ƛ̄iəlotl*, fitted with copper paddles. *Dudusəŋ*ʷ married *Kānuslāliām*, who embarked with him and his brothers and sisters. They had not gone far when they were hailed by the chief of a village, who also knew *Dudusəŋ*ʷ's name.

"*Dudusəŋ*ʷ," he called out, "your canoe is not much good; it has to be paddled or poled. Let us trade. You take my canoe, *Kwəkwəssəlotl*,[31] it travels with its own power."

*Dudusəŋ*ʷ was unwilling to part with *Ƛ̄ƛ̄iəlotl*, but at last agreed. The seven now travelled rapidly in their merganser canoe to the coast, not stopping at the villages which they saw on the way. At the mouth of the Bella Coola River, *Dudusəŋ*ʷ cast into the water one of the fish which *Ƛ̄ɣuntūm* had given him; it became the progenitor of all the Bella Coola olachen. The travellers went thence to the head of South Bentinck Arm where *Dudusəŋ*ʷ threw out another olachen, the forefather of all that now frequent this place. He repeated this at Rivers Inlet, at Smith Inlet, and at every fiord on the coast, wherefore olachen are plentiful in British Columbia at the present day. At *Ƛ̄ƛ̄ōsmi*, a town of which the location is uncertain, *Dudusəŋ*ʷ was received as a benefactor and given the name *Tlātlwuklila*. After visiting all the rivers on the coast *Ƛ̄ɣwi* and his party returned to Bella Coola, where they finally settled at *Stuix*.

Throughout their travels they had carried the cedar trees with them, and they now planted them at *Stuix*. That is why fine cedars have flourished there since that date. The four brothers built a comfortable house and also constructed a salmon-weir in the river, which made them so prosperous that people came from far and near to pledge their daughters to the fishermen. They were able to give numerous potlatches and so display a totem-pole, the design of which *Ƛ̄ɣuntūm* had shown to *Ƛ̄ɣwi*

[31] *Kwəkwəssəlotl* is a merganser.

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CHAPTER VIII

DEATH

Death Rites—Memorial Rites—Fate of the Dead

Death Rites

DEATH is marked by even more complicated and prolonged rites than marriage. Like so many primitive peoples, the Bella Coola not only carry out elaborate rituals soon after the actual decease, but hold lengthy commemorative and mourning ceremonials in later years. As these require the co-operation of a large number of people, the death of an individual affects a wider circle than his own relatives, and the celebrations have, therefore, an important social as well as religious significance.

Omens of Death

It is not surprising that the Bella Coola, believing in the omnipresence of the supernatural, should consider various peculiar occurrences to be omens of death. One of the simplest of these is to hear the falling of a tree when there is neither wind nor other reason to account for it. Such a fall is audible only to the person whom it warns of approaching death, either to himself or to one of his relatives. A number of men may be in the forest together, when one of them hears the crash of a tree and notices that his companions are unaware of it; he realizes that this is an omen and protects himself by calling out:

"Let this evil react against whoever has been plotting evil against me."

The basis of this custom is the belief that someone has been practising black magic against the hearer, who, by this answer, is able to cause the sorcery to recoil upon the malefactor. Even more dangerous than to hear a falling tree, is to have one crash

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963 [824] to earth close by. In the winter of 1921-2 three Bella Coola were almost crushed in this manner; within a year the deaths took place of the wife of one, the mother of the second, and the daughter of the third. This was considered definite confirmation of their belief.

963 776 [789] When a chief dies, a supernatural woman, *Skwaxit-ăn-ă*, "The Weeper," comes to earth to lament the loss. Crying piteously, she walks to and fro in the woods near the village where the death has taken place, but can be heard or seen only by a person in whose family there will soon be a fatality. This can be counteracted by going boldly to her and collecting some of the clotted mucus that drips from her nose as she weeps. If this is wrapped in the finder's clothing and stored for a year, it brings him good fortune and probably deflects the impending death, but to see "The Weeper" without knowledge of the proper procedure is to court disaster. A prominent Bella Coola woman died in June, 1922, and her son believed that he heard the lamentation of the supernatural visitor about six the next morning in the woods behind the missionary's house. He rushed forth to find her, but was unsuccessful. Within a few days, one of his nieces died, as was to be expected.

963 825 A comparatively common bird in Bella Coola is the *kwaxwaz*, which is about the size of a robin and dark, greenish brown.[1] Its whistle is frequently heard and no significance is attached to it, but it is an omen of death if a *kwaxwaz* comes close to a house and chirps out, "*Ini-i.*" On the night of February 10, 1924, one called beneath the window of a man who was about to start on a journey in his motor-boat. Next morning, although the bird lay dead beside his house, he insisted on starting. He camped at Restoration Bay where he was awakened by a voice calling his name, but could see no one. This was probably an owl, a bird which often foretells disaster by calling the name of the person to whom it will occur. Even this did not deter him and within twenty-four hours his

[1] The bird could not be identified, although it belongs to fact, not mythology.

1:McIlwraith E-5 (1922-1924)1948
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put his granddaughter into the ground beside her grandmother but it may all be for the best."[1] 764 537

There is no doubt that condolences of this nature assist the mourning relatives to bear up under their grief. This fact was emphasized by several Bella Coola, and in addition the writer was able to observe it on several occasions. They readily respond to suggestions of any kind and undoubtedly derive comfort from the laudatory comments of influential chiefs.

Speeches of this general nature are always delivered as the grave is being filled in. Sometimes this work is finished before all who wish to do so have expressed themselves, sometimes the remarks are so short that they are ended before all the earth has been thrown back. When the hole has been filled to ground level, it is stamped down and the surplus earth scattered out of sight among the bushes, no mound being thrown up. 764

Great care is always taken to prevent the return of the ghost. In addition to the weighting with stones already described, other methods are used before the funeral party leaves the cemetery. Heavy boards are usually laid flat over the grave and rocks piled on these bar the way up from below. A further precaution is the setting upright of four stakes, one at each corner of the hole, and fastening ropes of cedar-bark between them along the east and west sides of the grave. The significance of this is not fully understood, except that the ghost cannot pass the strands. Four spruce saplings are cut and placed either between the grave and the village, or one on each side of the hole; their sharp needles form an effective barrier. 764 775 [824]

While these precautions are being taken, any clothing and utensils brought to the grave and not already consumed are thrown on the fire and allowed to blaze brightly. The ashes 764

[1] It was impossible to record these speeches verbatim at the time of their delivery. The writer was able to make notes, which were amplified by each speaker later telling him what he had said. Although lacking literal accuracy, the above may be considered essentially correct. [126]

1:McIlwraith E-5 (1922-1924)1948
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insane, a calamity unquestionably due to his recklessness in handling the earth where a supernatural one had trod.

This point illustrates the danger of near approach to a *mātsqus*, a theme well exemplified in the stories in the next chapter. Such perils must be counteracted in diverse ways according to the traditions of different ancestral families. One common method is to seek a lonely spot in the woods and there hollow out a shelter beneath an overhanging rock or fallen tree-trunk where the person who has been exposed to danger must remain for four days, eating nothing and at intervals scrubbing his body with branches of devil's club, spruce, and other rough plants. These protect him from the evil effects of the monster.

Similar in function to the *mātsqus*, and equally dangerous to the unwary, is the *sisiutl*. The latter is supposed to have been created on this earth, at Bella Bella, in the beginning of time by *Yulātimut*. It was at first the canoe made by this carpenter, and then turned loose by him to range the mountains and fiords, as it has ever since, equally at home on land and in water, and in various forms. The following is a typical description of the manner in which a *sisiutl* appeared in the past.

> Long ago a man was hunting in the mountains when he saw a salmon, which changed in an instant to a fish-like monstrosity with two heads but no tail. He lunged at it with his stick, and in so doing started a slide which carried the salmon down the mountain. As this was taking place, the hunter said:
>
> "Go down the mountain, salmon; I will get you at the bottom."
>
> When he reached the foot of the new slide he saw the fish lying close on the stones. He cut it up and slung it on a cedar-bark rope. Now this salmon was a *sisiutl*, the first that had ever been seen, and the hunter obtained supernatural good luck from his experience. He also took the name of *Sisiutl*, a designation which has been handed down until recently.

After this adventure many people hunted for the *sisiutl*, and with fair success in early days, but now it cannot be found,

1:14:Howaith E-5 (1922-1924) 1968
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owing to the failure of hunters to observe ceremonial chastity. When obtained, a *sxiaitl* was cut into small pieces, one of which worn upon the person would make the flesh so hard that an arrow could not penetrate.

Sometimes the *sxiaitl* assumes the form of either a spring or a coho salmon. Not long ago a Bella Bella man, travelling in a canoe, ate one of these. Once devoured, it enlarged itself, made its way out by consuming the man's lower jaw, then jumped overboard and was lost.

The mere appearance of a *sxiaitl* does not necessarily bring misfortune to the beholder, even if he has not the necessary knowledge, or courage, to take advantage of it. The following is an instance.

On one occasion the father's father of a middle-aged Bella Coola was going upstream at the time the salmon were jumping, when, unknown to him, one leaped into the canoe behind him. His first knowledge of anything untoward came to him when the bow rose out of the water, and, looking around, he saw that this was caused by the weight of a grease-covered stone lying in the bottom of his canoe; the salmon had vanished. The man threw overboard his three-board with the stone on it. When he told his friends afterwards of his experience, they informed him that he had missed an opportunity for obtaining supernatural good fortune, as the "salmon" must have been a *sxiaitl*.

The *sxiaitl* can also be used as a charm. If a man, while in a pure condition through the observance of ceremonial chastity, eats a small portion of the flesh, it renders him proof against bullet or arrow. An intelligent Bella Coola stated that his father's brother had done so on one occasion, with the result that a bullet, fired by his wife's mother's father, fell harmless at his feet after striking him.

Medicine can also be obtained indirectly from a *sxiaitl*. When one of these fish-like creatures swims through a pond, wriggling as it goes, it frequently sheds some of its scales.

L:Mc Dermith E-5 (1922-1924)948
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These become lilies (of the species known as *lilikwaly* or *mallitwalitlalitlalis*, "The *moon powers of the pond*") from the roots of which a tonic can be brewed. They can be collected by anyone, and the places where they grow are well known, but certain rules must be followed. Before reaching the pond the gatherer must find four spruce saplings, cut from each a bough projecting eastward, and lay these two by two, beside the water, with a space between. After plucking the lily roots he must place them on the ground between the spruce branches and tie the whole into a bundle with strips of dyed and undyed cedar-bark. He must be careful to wind these wrappings clockwise. On arriving at the house where the tonic is to be prepared, the bundle must be thrown in through the smoke-vent, never carried through the door. After these precautions the medicine can be prepared with safety. The roots are cut into thin slices and boiled for four days; a sick person then drinks several cupsful of the brew, which is particularly good for the blood. This remedy is especially effective if the patient is observing ceremonial chastity. The person administering the potion sees to it that the one being treated conforms to certain regulations for forty days. He must not eat fresh meat, fresh salmon, or any food prepared by a widow or a ceremonial woman; he must not approach too closely a girl who is secluded following puberty, and he must observe absolute continence, not even sleeping with his wife. Death follows the breaking of any of these taboos.

Although supernatural good fortune is most frequently obtained from either a *nukimae* or a *nuiad*, it can be derived from other supernatural beings. In such cases the acquisition is seldom dangerous. The following tale describes the gokbe'i.

Long before the coming of the white men, but very long after the first people came to this earth, a certain Kimsquit man, *Wi'dmamil*, who was also called *G'nalal*, was rowing canoeists goats on Mount Pugsley when he heard on the upper slopes a peculiar cry which he recognized, from descriptions given him by the old people, as the voice of a gokbe'i.

LibMcDermith E-5 (1922-1924)1943
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Supernatural good fortune has also been obtained from the "Mothers" of certain plants.

Among the roots that are sought for when a man intends to give a potlatch are those of clover and of *ohâl*, a grass which grows on flats near the sea. Once the root of an elderly (in 1923) Bella Coola woman dug up the Mother of Ohâl, a root, thick as her thumb, but shaped like a woman. Perhaps the reason that she found it was because she was digging in the darkness, after the setting of the sun. The woman, ignorant of the proper procedure, did nothing, with the result that her hands became painfully swollen. If she had wrapped the root in a portion of her used clothing and kept it hidden for one year, without saying anything about her find, it would have brought her supernatural good luck.

Another woman found an elderberry as large as a baseball, and shaped like the mask worn above the forehead by a member of the *nusuit* society. Her father, an old man skilled in such matters, wrapped the berry in his daughter's soiled clothing and kept it carefully hidden in her box. It brought her supernatural good luck because, no matter how much or how often she gave away presents, goods always came to her.

SUPERNATURAL GOOD LUCK FROM STONES

Stones are among the objects from which supernatural good luck can be obtained. A person who has long observed ceremonial chastity may be fortunate enough to hear what seems to be the weeping of a new-born infant, as he passes in his canoe beneath some steep stone cliff. Then, if he watches, he will see a stone, having been thrown a distance into or else dived at the sea. If the observer takes the infant-stone, wraps it in his soiled clothing and stores it among his possessions, it will act as other bringers of supernatural good fortune by luring all kinds of valuables to the owner. In fact, such a stone is said to be so potent that if left in an empty box for some time, it will summon enough skins to fill the receptacle.

1:Mc Dowell K-1 (922-1024)948
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them that might escape. It is the sickness! The din increases; the healer works himself into a frenzy with his rapid gyrations, then he stills the noise as the shaman goes to the door. In dead silence, the more striking in contrast to the previous tumult, he partly opens his hands and puffs against them, as if blowing something out of the door, at the same time calling out, *huip*. Again the beating of sticks breaks out, again it is stilled, and again the shaman blows forth the sickness. This is done four times. The shaman uses his own discretion whether to send the sickness through the door or the smoke-vent.

A variant of this method is for the functioning shaman to dance during the beating of sticks, before throwing himself on the patient. With chattering teeth and shaking rattle, he revolves rapidly, his free arm bent at the elbow so that his wrist, which he shakes freely, is close to his chin; at intervals he calls out, *swaiiwas*. It is a serious and important proceeding to the Bella Coola, and the effects are considered nullified if a dog barks during the stick-beating.

(a) Some powerful shamans cure by the use of *tlyul* and *undyul* cedar-bark. A roll made of these two substances is placed among glowing embers until it is itself alive, when the shaman puts it in his mouth. After dancing for some time to the accompaniment of frenzied stick-beating, he heals forth the bark, still burning, and again puts it in the fire. This is done four times. Then he thrusts the burning bark into the patient's mouth, and leaves it there for some time before pulling it forth. This, too, is repeated four times. When finally drawn forth, it has extracted the sickness, which can then be thrown away by the chewing away of the bark. It seems clear that this result is arrived at by conjuring, but the writer was unable to learn the method employed, and was repeatedly assured that no subterfuge was used.

(c) One illness is caused by a person continually stepping on a dead salmon, such as dot the banks of the rivers in the autumn. The fish, indignant, injects a sickness into the offender;

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THE BELLA COOLA INDIANS

Causative Medicines

Medicines of Infancy

To Cause Tallness

As soon as the umbilical cord is cut, blow upon it and pull out; the infant will grow up to be tall and big.

The following medicines are applied four days after birth:

The infant is washed, formerly in a circular cedar or cottonwood basin, and the remedy pressed against its body while drying. Some families prefer to wait until the child is able to crawl.

To Cause Strength (three means)

(1) Collect four pieces of bark, each from a different tree where a grizzly bear has scratched. Place them in the infant's wash-bowl, then warm them at a fire and rub over his body. This ensures him the strength of a grizzly bear.

(2) Collect four water-smoothed, green stones from the river. Place them in the infant's wash-bowl, then warm them at a fire and rub over the body. *After four days*, return the stones to the river.

(3) Warm the body of an octopus, beaver, or wolverine in the smoke of a fire and gently press the carcass against an infant's body, saying:

"Please, may he be like you."

This provides the child with the strength of the animal named.

To Cause Long Life

Collect four pieces of wood which have been rolled hard and smooth in a landslide. Boil them in the infant's wash-bowl, cool, then re-warm them at a fire and rub them over the body. This makes him strong and healthy, able to endure all dangers and weaknesses even those caused by a sorcerer. The principle is that the child will be as hardy as the wood proved

1:McIlwraith E-5 (1922-1924)1948
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itself to be by withstanding the crushing weight of stone and earth. An old Kimsquit man expressed the firm conviction that his great age was the result of this treatment soon after birth.

To Cause Imperiousness to Cold

Kill a water ouzel, warm it at a fire, then press it against every part of the infant's body. This makes him as heedless of cold water as the bird. A merganser may be used in the same way, or the foot of one be placed in the child's hand and patted as his fingers clutch it.

To Cause a Quarrelsome Disposition

Burn the nest of wasps and rub the ashes on the infant's face. He will become as bellicose and quick to resent injury as the insects. One old man who habitually beats his wife explains that this is involuntary, since he was treated in this way when a child. Fighting is no longer allowed, so the only person on whom he can exercise his martial ardour is his wife. The woman regards this treatment as a matter of course and the reason is accepted as valid by her associates.

To Cause Success in Thieving

Kill a pack-rat, warm it at a fire, and rub the carcass lightly over the infant's body. This will make him as successful a thief as the animal. Other methods are to cut off a foot and put this as the infant clutches it in his fingers, or to rub its hands with the ashes of a burnt rat.

To Cause Success in Singing

Catch a live robin or *smamamis* (probably one of the thrushes), warm it at a fire, and rub it lightly against the infant's throat, saying:

"May he be a singer like you."

Then release the bird, and the child will grow up a songster. The following story is told of the power of the *smamamis*'s song:

1:McIlwraith E-5 (1922-1924)1948
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and back of the head, preventing a bulging appearance which is considered ugly, while the paintings ensure beauty of countenance. Cranial deformation has no supernatural sanction, though it is believed to have been carried out for generations.

To Cause Leanness

Place pieces of caribou skin on an infant's wrists and ankles and leave them in position for several months. He will grow up lean and wiry, like the animal.

To Cause Left-handedness

Shake the left hand of an infant while lying in the cradle and he will be left-handed throughout life. To do this is considered a malevolent action.

To Cause the Hair to Grow (two means)

(1) Rub the infant's scalp with the eye of a *tlakwilt* (red cod?), freshly removed from the fish's head.

(2) Boil stems of the swamp gooseberry in water and rub the mixture over the infant's scalp.

Wise mothers always apply one or other of these remedies to their children.

To Cause Ability in Singing (two means)

(1) When an infant is a few months old, the parents frequently request a good singer to impart to him ability similar to his own. He takes his beating-stick, spits on it, and rubs it over the child's heart, saying:

"Please be a singer."

This is done only for male children.

(2) Boil together herbs and a bear's bladder and smear the decoction on the infant's back. He must thenceforth wear around his neck for several months a small sack containing four blue grouse gall-bladders (possibly stones from the crop were meant). This gives the child the singing ability of the bird, but the significance of the bear bladder is unknown.

1:McIlwraith E-5 (1922-1924)1948
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It is said that one man accidentally sucked when spitting on a toad, and swallowed the creature. It lived within his stomach for fifty years, causing no discomfort though its master could feel it moving, and its singing could be heard at intervals. This brought him no supernatural power, although he was enabled by it to live to a great age. When at last he died, the toad came hopping out of his throat and was carried respectfully to the river by his friends who covered the creature with eagle down and dyed and undyed cedar-bark.

Some of the rites already described with regard to animals and fish are similar in nature to this medicine.

To Cause Obesity

A medicine was formerly used by chiefs to make them fat and important-looking, but details of it have been forgotten.

To Cause Ability in Singing

Catch an *aqaaw-i* (varied thrush?) alive and pat it four times against the throat of the woman to whom it is desired to impart the art, saying:

"May she be a singer like you."

Release the bird and the woman will become a good singer.

This bird is considered by the Bella Coola to be the finest songster among British Columbia birds, and they say that many animals and fish, including even the halibut, gather to hear its singing.

To Cause Ability in Hunting

There is a poisonous plant which, when eaten, almost kills the eater. If he recovers, he is henceforth endowed with great ability as a hunter. The species could not be ascertained.

To Cause Change in Weather

If a cold wind is desired: Heat the penis of a mountain goat or beaver at a fire.

If rain is desired: Wash the penis of a large buck and throw it into the ocean or a river, saying:

2:McIlwraith E-, (1922-1924) 1948
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uninitiated are expelled, with the exception of the *nusuk* to whom, as guests, a meal is served. Then they too leave and the *dukuxiut* eat together. Finally, the singers strike up one of the dancer's songs, and he dances to it to end the evening's rites.

The fourth day is *nukusam*, "That Which Is Opened." During the day the carpenters work to complete the masks, and towards dusk the house is again put in order. The *dukuxiut* are summoned again to practise the songs, if necessary, and always to arrange who shall wear the masks, a matter left to the marshals and the carpenters. Then the uninitiated are called in to see the masked figures and watch any dramatic representation. After their exclusion, the masks are burnt. Then the *dukuxiut* gather outside the dancer's house where his song is sung once more to send his call back above. Frequently another *dukuxiut* now receives a call, so that the *nukusam* of one dancer is likewise the *kuxamow* for another. The *dukuxiut* assemble in the latter's house, but the uninitiated are not allowed to return to that from which they have been ejected until the platform-enclosure has been destroyed at the end of the season.

A word might be said about *kuxiut* paraphernalia, although much of this will have to be described in detail for special dances. Boas gives illustrations of a large number of *kuxiut* masks and gives such an admirable description of them that little need be added. They are carved from the solid wood, the larger of beech, the smaller of alder, and each carpenter endeavours to make a striking effigy of the being portrayed. *Awi'kwalusis* is present at every dance and has become so well standardized that she can always be recognized. This is true, also, for Thunder, Echo, the *kaokoa*, the Laughter, the Hermaphrodite, and a few other supernatural beings, but so much variation occurs in others that even a *kuxiut* of much experience cannot always tell what being is represented. The masks are painted, and sometimes the designs indicate the being, even though the carving fails to do so; verisimilitude is

2: McIlwraith E-5 (192-1924) 1948
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not considered necessary. With few exceptions, hereafter to be noted, *dsuiai* masks are burnt at the conclusion of each ceremony, a practice which probably originated in order to avoid the possibility of their being seen by the uninitiated. The Bella Coola state that this is one of the most striking differences between their rites and those of the Bella Bella.

Next in importance to masks are whistles (see Plate 2). The large, cone-shaped film used in *suaok* ceremonial is replaced in *dsuiai* dances by smaller type consisting of portions of wood glued together, which can be blown with ease from beneath a concealing blanket. Another type has bellows consisting of a mountain goat bladder, which is held beneath the arm-pit so that it can be worked invisibly. During the summer the whistles are kept by one individual, usually a marshal. Specific information concerning the ownership of these whistles could not be obtained; it appears that any *dsuiai* can make one, or have one made for him by a skilled carpenter, and that their retention by one person during the summer is merely for convenience. They are freely lent to anyone for use in a ceremony.

In some dances special objects are used in connection with dramatic performances, such as bull-roarers, wooden representations of animals, bits, or miniature human beings. One old man described a pipe formerly used at *Tălio*, which had a carved bowl as large as a tea-cup with three radiating stems. It was carved from a knotty excrescence on a beech bole. Little could be learned of its history, except that it was supposed to have been carved by a chief with the design of his totem and displayed much pride.

The usual guests at a performance of the type just summarized are the dancer's fellow-villagers and any strangers who happen to be present in the town. Great as is the desire of the *dsuiai* to impress their uninitiated tribesmen, they are still more eager to impress strangers, hence the presence of Carriers adds piquancy to the rites. The writer believes that his presence and interest encouraged the Bella Coola to

[1 See category 16, p 84(B) ANALYST]

2: McIlwraith E-5 (1922-1924) 1948
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and the patron shifts his protection to the substitute. Non-members are told that the death was due to one of the many dangers connected with the society.

It is said that, in former times, the *kukusiut* sometimes held a commemorative rite at which the song composed resembled that used at a memorial potlatch. Details were unobtainable on this subject and it is clear that it has long been discontinued. In 1922, however, memorial songs were sung for dead *kukusiut*, but this seems to have been an innovation, due to prohibition of the potlatch.

The Ritual of Specific Dances

General observations about the dances

A detailed description of various *kusiut* dances can now be given. Unfortunately, there are so many points of difference between them that each will require a separate account, although considerable repetition can be avoided by mentioning in connection with the first dance those features common to all. The initial performer is always he who has the prerogative of seeing the supernatural canoe which comes from the Land of the Salmon to visit *Nuxalxwaista*. Several *kukusiut* have the captain of this craft as patron, and if each should wish to dance the marshals decide which of them is to do so. Thenceforth there is no order for different dances; the marshals see to it that anyone who wishes to give a ceremony does so without conflicting with another. The first dance described is the one which occurs at the beginning of every *kusiut* season.

The dance of *Nuɬɬxwam*[14]

The Bella Coola believe that on the fourth day after the September moon is full there starts from the Land of the Salmon, in the far west, the canoe *Nuɬɬxwam*, commanded by a supernatural being of the same name. This craft slowly

[14] Cf. Boas, p. 60.

2: McIlwraith E-5 (1922-1924) 1948
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[The Dance of NoaKxnim]

approaches the Bella Coola River, and proceeds up it, beneath the surface of the water, invisible to all. Its destination is *Smaien-a*, whence its captain leaps to *Nusqulxwaista* to await the coming of *Alquntăm*. The crew consists of a number of supernatural beings, who will be described in connection with the ceremonial on the night of *nalaxam*. This canoe, which brings the salmon and berries to Bella Coola, has four masts but no sails, and is enormous. Whenever the weather is fine, *Nuăkpaam* lowers first one side and then the other of his craft so that the salmon may leave; after swimming around for a time they always return, refreshed by their exercise. In former times when people were purified by ceremonial chastity, several succeeded in seeing the craft, and from them it is known that it is about six hundred yards in length, that it travels without leaving a wake, that any canoes passing near are sucked along after it, and that a mallard duck, perched on the bow, quacks continuously. Intelligent informants agreed that the bringing of the salmon during the autumn was inconsistent, but they could offer no explanation. One man believed that this was pointed out not many years ago by a man whose patron was *Nuăkpaam*, but that the marshals requested him not to upset established ritual by too much logic. *Nuăkpaam* is patron for several *kukusiut*, who are believed by the uninitiated to be able to see his canoe. As he passes up the river the *kusiut* dances begin.

It is unnecessary to describe the full ritual in each village, as this is supposed to be identical, and probably contains only slight variations, if any. In *Tcumaił* the *kusiut* who has the [illegible] Kimsquit, *Alaklwaxam*,* and in *Skăiał, Xemtcum*. Although,

*Details of this dance were learnt from the father of [illegible], who intimated that the name was a family possession. Several months later an old woman referred to the handing of this designation by her father and said that the present user had failed to return it. Bitter feelings are often caused by disputes of this kind.

**Meaning "Cloud Covered," a reference to the invisibility of his patron, as if the latter were hidden by clouds. Many *kusiut* names have significances of this type.

2: McIlwraith E-5 (1922-1924) 1948
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[The Cannibal Dance]

in banning the rite if they do not think the dancer will be able to carry it out properly. When the call comes, the uninitiated are at once expelled from the Cannibal's house; later he rushes to the graveyard and exhumes one of the meat-filled frames previously buried. Non-members watch with horror as he sinks his teeth in the "flesh." Closely guarded, he is then taken to every house where, if they are bold, the uninitiated peer forth from their bedrooms and watch his performance. He carries part of the corpse in his arms and periodically sinks his teeth in the repulsive mass. As usual, apparent attempts are made to tie him to this earth, but in spite of them he escapes to the upper regions where he remains for an unusually long period. Great efforts are made to reduce him to a state of emaciation, for which purpose he drinks large amounts of water in which cedar-wood has been boiled. When the Cannibal ultimately returns to earth, the cannibalistic incubus is expelled and he at length becomes normal. When dancing, a corpse-eater constantly bends both hands towards the floor in front of him and upwards, as though raising some heavy object towards his face. Then his head sinks towards this, only to be thrown quickly upwards and to one side, with a wild expression in his eyes. The uninitiated are told that this represents the manner in which he lifts a corpse towards his mouth and bites, only to be revolted by its putrescence. He has, they hear, no actual liking for human flesh, but his incubus fills him with an irresistible craving for it. Frequently he wears on his blanket wooden representations of skulls (see Plate 71), symbolic of the corpses devoured.

Rarely, a corpse-eating Cannibal kills a slave and commands to devour his body as a means of impressing the uninitiated,* but usually this is done only under the driving force of revenge or jealousy. If a man hears that a near relative, slave or a foreign tribe, has been killed, he often determines to wipe out blood with blood. He consults a corpse-eating Cannibal, and

*Eating of corpses has long ceased among the Bella Coola; the present writer is only aware of one instance.

[See category 116, p 864(A) - ANALYST]

2: McIlwraith K-5 (1922-1924) 1948
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realm above. The method of escape and the rites that occur during his absence do not differ from those previously described for other Cannibals, and the means taken to capture him on his return are likewise similar. But soon after dusk a rite occurs which has not been previously recorded. The *hahaiai* assemble on the sidewalk outside X's house, each carrying a torch made of resinous wood, liberally smeared with gum and rendered more inflammable with frayed cedar-bark. X himself, well guarded, is escorted to the middle of the group, while a herald calls out that he is going to make what he has consumed fly upward. In his arms he carries what appears to the uninitiated, watching from a distance, to be a dead dog; in reality, it is a dog skin, stuffed with eagle down. Four times he turns around, uttering his cry of *ewe, ewe, ewe*, while his men call out *i*..... and the women drone. Then, in some way, the down-filled dog-skin is thrown upwards and disappears. One informant had seen this done in his youth, but was unaware of the method employed. The group then disperses and X is taken back to his own house.

About midnight a herald goes to every house, summoning the *hahaiai*, and especially the singers, to X's. They practise a new song for the Cannibal, and towards dawn it is sung to the "running song" previously described, accompanied by the weird *ewe, ewe, ewe*. At day-break, a *hahai*, chosen for the purpose because he is a fleet runner, pounds at the door of every house, and calls out:

"Come to eat dried salmon," and dashes on to the next.

Thus invited, the *hahaiai* daily assemble in X's house for a meal.

For four days A remains recumbent on his platform, except when, aroused to fury, he makes a tour of the village; and except when making his nightly circuit, during which the frightened uninitiated cover their heads with blankets, fearing that he will smell their breath and devour them. On the fourth day X is carried to the river and washed, in spite of his struggles. While this is taking place a number of *hahaiai* visit

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has retired from sight. *Awi'ikwalsala* gives her customary dance, her head bent as if she constantly wished to rest it on someone's shoulder, and her opposite arm waving violently. After one circuit of the fire she withdraws from sight behind the matting. Then the marshals tell the uninitiated to withdraw, and the growling Cannibals hurry them forth. The evening's ceremonials conclude in the usual way, except that the masks are not burnt.

The length of time required for the figures to appear and perform is so great that *nukumu* can seldom be completed on a single night. When the marshals decide that it is too late for further drama, they can call a postponement at any time; the uninitiated are told to withdraw and the *hahaiai* disperse shortly afterwards. The following evening they are recalled and the ritual is carried on from the point where the break was made. In this account it has been assumed that it is possible to complete the display without postponement.

Four nights later everyone is called back once again. The *hahaiai* first take their places, and then the uninitiated are summoned. The ritual on this occasion is identical with that just described for *nukumu* with the same promenade of supernatural beings and the same explanations by *Awi'ikwalsala*. After the uninitiated depart the masks are burnt, two at a time, in the manner previously described, this being the last event in the Mystery Dance.

THE DANCE OF *Wi'owina*

Nusiłqoana is lost, according to Bella Coola mythology, the only bringer of salmon to the river, nor is he the only one whose action has been dramatized as a *haiai* dance. A similar purveyor of fish is *Wi'owina** who comes every year to Bella Coola. Boas (p. 98) has recorded the origin myth connected with the rite, and states that the movements of the dancing influence the duration of the *haiai* season; this observation was not confirmed. *Wi'owina* is supposed to return from the

*Also called *Kwikwilqoana*, "Who Brings Our Food."

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land of the salmon early in January, and it is owing to his successful raid that there is a plentiful supply of fish the following year. The fact that the Bella Coola attribute the same function to *Noākynum* provides no difficulties to native philosophers.

"Different individuals have different stories," they say, and the fact that the two are contradictory is a matter of no consequence.

The incidents described in the following myth are always spoken of as having taken place long ago, and yet the coming of *Wīwaina* is an annual event, a confusion disconcerting to the investigator though not to the Bella Coola themselves.

Wīwaina[92] once led a raiding party against the salmon, whose home is far to the west, and against the berries who live in a flat and warm country beyond even the land of salmon. His crew consisted of birds who are spoken of in the myth by unusual designations, said to be either their supernatural or their *Indian* names. One informant spoke of these beings as individuals, and only added that they were birds as an afterthought, while another emphasized their avian rather than their human characteristics. This is not surprising, considering that the story belongs to the distant past when birds and human beings were not as clearly differentiated as they now are. *Wīwaina*'s crew consisted of:

The Bald Eagle, *Tsētsaak*;
The Hawk (*?*) species, *Ānalāpkaeic*;
The Raven, *'Lawaqaēlaic*, "He Who Talks at Dawn and Wakens Everyone";
The Water Ouzel, *Tlēmaoētlida*, "The Walking One";
The Great Blue Heron, *Mēaoētlīlac*, "Long Neck";
The Hermaphrodite, *Aia'yac*;
The Cormorant, *Kwāmā'lic*, who joined the expedition at Bella Bella as a passenger;
Four lazy supernatural beings, *Kāmaīlāl*.

The expedition was under the especial protection of *Kalaxa*, a female supernatural shaman, who guided the canoe in which the raiders travelled by the force of her intellect as if it had been a compass. After a lengthy journey, the party reached the land of the salmon where the clouds obligingly drifted low in the heavens so that the fish could not see their

[92]

[92] A word etymologically connected with *wīwa*, the Bella Coola name for *rain*.

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[The Dance of Winwina]

fore. Each of the crew captured a different kind of salmon which, in the myth, are referred to by their supernatural names. 773

The Bald Eagle captured the spring salmon, *Ohuldimut*, "The One that Changes Itself," a reference to the two forms in which this fish appears before and after spawning. 824 825

The Hawk captured the sockeye salmon, *Nuxuthlenimm*, "The One that Penetrates to the Head of the Rivers." 534

The Raven captured the hump-back salmon, *Awathmais*, "The One that Fills the Rivers."

The Water Ouzel captured the dog salmon, *Spaiultus*, "The Maker of Good Weather," a reference to the calm weather in August when this fish spawns.

The Great Blue Heron captured the coho salmon, *Kpaputcutcailain*, "The One that Makes Us Fat."

The Cormorant captured a variety of dog salmon, *Gaipas*, for the Bella Bella.

The Hermaphrodite was also successful and filled the enormous basket which he had brought for the purpose with a large number of berry captives.

As soon as the raiders had achieved their purpose they returned to Bella Coola and released their booty; since that time there has been an abundance of salmon in the river and of berries on the hills. The Cormorant left the canoe at Bella Bella and released the dog salmon there; that is why this variety of fish has since been plentiful at Bella Bella.

Several Bella Coola *hukuciut* have a dance prerogative of which the above is origin myth. The details vary slightly, and some informants stated frankly that they had forgotten the names of the bird crew. The reasons given for the use of *Wiwuina* as patron likewise vary. According to one account, in the beginning of time *Alquntam* placed the name *Nuxnukumai* in a repository near the summit of the lofty Mount *Ep*, near *Stuie*. He had two reasons for so doing: he did not wish it to be defiled by passersby brushing dust into it with their feet, and he wished the owner of the name to be the first to see the return of *Wiwuina*. The repository is a small pond, which can move from place to place, but, being itself supernatural, is visible only to those who have purified themselves. Since that time whoever has had the name *Nuxnukumai* has had the *hukuciut* prerogative of seeing *Wiwuina*. 424 773 778 [776]

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[The Dance of Winning]

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ba. Once the first answer has been given, it is only a matter of a few minutes before some alert young man gives the successful reply.

"Yes," says the *daxiut* holding the salmon. "It is a spring salmon, called *Oltsdilmut* by the supernatural beings. *Tcitcut* captured it."

The bearer goes once around the fire, still holding the salmon, while the *daxiut* women drone and the sticks are pounded furiously. Four times during his circuit he tosses the fish in his arms as if it were jumping, and all the *daxiut* call out *ye*····· *he*·····, as they do when a salmon jumps in the river. He finally throws the fish on the central fire and the beating of sticks stops with almost startling suddenness. The same *daxiut* next picks up the wooden representation of a sockeye salmon and the same procedure is carried out; it too is thrown on the fire when its species has been ascertained. In succession, imitations of hump-back, dog, and coho salmon are displayed and cast in the flames. It is seldom that the uninitiated realize that the fish are being shown in the order of their coming in the spring, and their consequent failure to answer promptly is a source of considerable secret amusement to the *daxiut*. The Bella Bella dog salmon, held with its head downstream, is the last fish shown. The representation is always made long and lean, to the annoyance of the Bella Bella, and when the holder makes it jump, the people call out nothing but *he*·····.

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Soon after the last salmon has been burnt the displayer holds up the first bunch of "berries" and calls on the young uninitiated women to guess what kind is represented.

"If you guess right, you will find plenty of them next summer," he says.

Somewhat shyly the girls register their guesses, but the choice of berries is so great and the workmanship so poor that a considerable time often elapses before the correct answer is given. As soon as this is done, the exhibitor carries the fruit around the fire and throws them on the flames in the same

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[The Dance of Winwine]

way as with the salmon, except that the jumping is omitted. The order of display is according to the time of ripening for each, but there is so much difference of opinion about this that no rigid order is maintained. The first shown is always the cow-parsnip, but after that there is no definite sequence. The following "berries" were shown at a dance not many years ago: cow-parsnip; *Ribes lasiflorum*; wild gooseberry; tall bilberry; thin-leaved bilberry; blueberry; black huckleberry; red elderberry; dwarf bilberry; *Ribes bracteosum*; salalberry; Canadian buffalo berry; wild red raspberry; blackberry, *Rubus spectabilis* Pursh.; salmon-berry; black hawthorn; flowering juneberry; bunchberry; wild rose; red bearberry.

The informant was not certain that the above was the exact order in which the berries were shown on the occasion described. It is probable that it is approximately correct, however, since he added that the wild strawberry had also been shown, but as he could not remember its correct place he had omitted it. Other old men stated that the following food plants had been used at other *Winwine* dances: *ilk*, one of the *Fritillaria*, species undetermined; perennial clover; black raspberry; crabapple; cranberry; fern root; bracken root. Foods introduced by the white man were shown at a recent dance, including: potato, carrot, turnip, and a miniature can of preserved peaches, such as are commonly used in the manufacture of native wine.

Sometimes no one is able to guess the object represented, and when all have grown discouraged the exhibitor puts his ear against X's mouth. The uninitiated assume, of course, that the dancer's supernatural power makes it easy for him to tell the answer and that he is transmitting the information to the bearer who promptly gives it. If an uninitiated person should guess the correct response rapidly, it is taken for granted that she has found favour with the supernatural beings. When the last berry has been thrown on the fire, a *haxiat* stands up and starts a song describing the Hermaphrodite and his actions in the land above. The singer provides his own time by beating

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They dispute in this manner concerning the capture of every kind of salmon and even about the berries. *Ano'likwo-lisale* keeps up a running stream of comments to the uninitiated.

"Listen to the stupid *Kämälälel*. That is what they did when they went with *W'inwina*. They spent most of their time sleeping, and the rest of it arguing. Don't you be such silly fools as they are. Watch what you are doing, and you may be fortunate enough to see me in the woods and become a *kusiut*."

As soon as the uninitiated have watched these beings for a time, they are expelled and the ritual ends in the usual manner.

In conclusion, a word may be said regarding the attitude of the Bella Coola to *W'inwina* and his canoe. Like all other supernatural manifestations it is capable of bringing good or evil to the beholder. An ancestor of every *W'inwina* dancer must have seen it and obtained it as patron, but it is a dangerous visitor none the less. Sometimes, at night, a hunter encamped on one of the fiords hears a grunting sound accompanied by short paddle strokes; if he calls out "*yao!*" loudly, no harm will come to him, but if he omits to do so he will soon die. One informant affirmed that within his lifetime a party of Kimsquit hunters were waiting for high tide when they heard the grunting. They failed to hail the craft and presently a sound reached them as if a number of paddles had been placed in the water to check the course of a canoe; in fact, the ripples splashed on the shore at their feet. In a few years they were all dead.

THE DANCE OF MOTHER-NATURE

One of the most interesting of the Bella Coola dances is that portraying *Nuxuxa*, who is virtually Mother-Nature, giving birth to the flowers and trees in the spring. The following account is of the manner in which *Kaläx-i*, a Kimsquit man, performed the rite. The ritual appears to be identical in Bella Coola, so only one account need be given, and the performer may be spoken of as X.

This dance can take place at any time during the ceremonial

[The Dance of Mother-Nature]

season, subject to the usual consent of the marshals. No description need be given of the coming of the call and of the ritual of *lnxiämem*. A large amount of wood is required, and on the night of *nusiutälsap* the many carpentry tasks are allotted. A large masked wooden figure is made to represent Mother-Nature herself, two more of the elderly women who attend her, and one of the inevitable *Ano'likwolsaix*. Besides, masks must be made of almost all the flowers and the trees, their number only limited by X's willingness to reward the carpenters. It is said that formerly as many as three hundred masks were sometimes ordered.

No detailed description is required for *qothm*, but the ritual on *nalusam* differs from that of all other dances. Early in the morning a number of *kukusuit* gather in X's house where the carpenters decide on two old women to wear masks representing hags of great age and ugliness. A number of *kukusiut* accompany them to the bottom house of the village where they call out:

"We are in great trouble. Our daughter's child is long overdue. If you know of any good medicines, will you not give them to us for her?"

The *kukusiut* drone when they see and hear these supernatural visitors, and many of them give medicines to the old women to increase the realistic effect. This is repeated in every house of the village.

That night when all is ready, the uninitiated are called in and take their places in the two corners near the door. They see in the central position behind the fire a large wooden figure wearing the mask of a woman in the pangs of labour with enormously distended stomach. She is *Nawusska*, Mother-Nature, though the uninitiated do not know this as yet. She lies on some raised planking; slightly below her are two old women carrying sponges of dyed and undyed cedar-bark, as if they were midwives prepared to wash a new-born infant. Two matting enclosures have been constructed, one in each of the rear corners of the house, large enough to hide the per-

2: McIlwraith E-5 (1922-1924) 1948
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dancers who are chosen for their small stature. *Awi'ikwulaic* stands up ready to explain as usual. One of the actors now comes forth from beneath Mother-Nature's stomach, as if born of her, wearing a mask surmounted by a carved stick representing the leaves of the willow. The actors handle the performer, as if washing a new-born child, and announce:

"It is a boy, Willow Leaves," just as a midwife might state the sex of an infant.

Willow Leaves dances around the fire, at intervals saying, "I am Willow Leaves."

Awi'ikwulaic adds her comments: "Yes. There is Willow Leaves, see him."

The masked figure goes into the matting enclosure out of sight. The next plant to be born is Gooseberry, for whom the same procedure is carried out, before he, too, disappears. In succession, a few minutes apart, come Nettle, all kinds of Grass, and Western Skunk Cabbage. Each is washed and the sex announced; then the figure dances and *Awi'ikwulaic* comments as before. A good dancer is always chosen for the next figure, Black Cottonwood, who is "born" in the same way, but instead of vanishing into the enclosure remains dancing to and fro on the upper, upstream, side of the house. After him comes "The Dancing Tree," the American Aspen. An agile man is likewise chosen for this part and he remains dancing back and forth on the lower, downstream, side. *Awi'ikwulaic* announces, amid breathless interest: "The South Wind is coming."

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This figure enters the house by the front door, wearing the mask of a handsome young man. He goes to *Nawaaka* like a doctor called in to assist, and when he stands up, her face appears like that of a happy woman who has just given birth. The uninitiated do not realize that a new mask has been put on Mother-Nature while her face was hidden from their sight. The South Wind then retires to the lower side of the house, where he dances to and fro near Aspen, at intervals going up to his patient. In rushes the North Wind, but he is too late to accom-

2: McDermitt E-5 (1921-1924) 1948
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plish his design of destroying Mother-Nature in the act of delivery, and he remains dancing to and fro on the upper side of the house, not far from Black Cottonwood. The advent of the South Wind has helped Mother-Nature, so in close succession there follow masked figures, representing the plants, trees, and shrubs known to the Bella Coola. Those first to appear, prior to the coming of the South Wind, have been early ones in the order of their showing signs of green; afterwards there is no fixed sequence, except to follow as closely as possible that of their appearance in the spring. When Black Hawthorn is being born there is great difficulty; he kicks, squirms, and cries, requiring the assistance of both attendants and the South Wind. As soon as his name is announced the meaning of the trouble becomes plain; it is because the fruit is bitter and causes griping in the stomach. The performance is a lengthy one; the same masks appear repeatedly, but the painted stick representing the flower or leaves is changed. Through the long period of their birth, the Willow, Aspen, North and South Winds continue their dancing, the North Wind trying at intervals to reach Mother-Nature, but always repulsed by the watchful South Wind. To the uninitiated it appears wonderful, perhaps miraculous, that so many beings can be hidden in so small an enclosure; in reality, no more than fifteen actors are used, they simply change their masks and reappear. The last masked figure represents After-birth, a name which does not appear until late in the season after all the other plants have come to life. Instead of going around the fire, this figure hides quickly by lying down out of sight.

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The uninitiated are sometimes sent away at this point, at other times they are allowed to wait to hear the meaning of the whole ceremonial. X asks an elder *Indian* to act as orator. This man explains that we would have no food if the South Wind had not been able to drive away the North Wind [illegible] he hurt Mother-Nature as she gave birth to the plants, which form an important a part of the food supply. If not already expelled, the uninitiated are sent out at this point and the

[illegible] 8-1 (1922-1924) 1968
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he took a sip of water, followed by another piece of dried fish, chewed it four times, and washed it down as before. This was four times repeated so that the procedure consisted of four mouths of salmon, each chewed four times, and four sips of water; it was most important that no more should be taken into the mouth than could be swallowed at a single gulp. Having eaten, the bow-man passed the food which he had taken from the store to the paddler behind him who ate and drank in the same manner, except that he chewed with the other side of his mouth, corresponding to the fact that he paddled on the other side of the canoe from the man in the bow. So the food and drink was passed down to the captain. If possible, he was required to eat whatever was left, though if there was too much, he threw the remains over his shoulder into the water. He was also expected to swallow whatever water was passed to him, but if there was too much he would lie back, his head projecting over the stern, and pour it out over his face so that it fell into the water. As the food and drink were completely consumed, so it was believed the enemy would be annihilated. If the bow-man had failed to take out enough salmon and water, the captain received some of it, since no second portion could be served.

Each captain took with him a supply of dyed and undyed cedar-bark which was stored in the bow of the canoe. During the course of the day, the party would land and the chief decide upon some decoration made by combining strands of the two colours of bark to serve as a distinguishing mark for members of the same canoe. He took out as much bark as he thought would suffice, and the bow-man was the first to don the symbol. The second paddler followed, and each in turn did the same in order of his position in the canoe. If too much had been taken, the captain had to wear collars of whatever was left over; if too little, he had to do without. Having thus arrayed themselves, the party continued until nightfall when a secluded spot was chosen for camping. Wood was collected and fires built, but no light was ever struck and the warriors lay around the

but the Bulle Coola do not consider this aspect and the children grow up in an atmosphere entirely lacking in restraint of speech. Some stories such a novel know, but they are not [illegible] merely for entertainment. At the present time, [illegible] one knows who invented the stories; they have been handed down from dim antiquity and alterations or embellishments are considered improper, while the composition of new tales appears to be unknown.

Another pastime is smoking. Among some Indians when the practice has a definite religious significance, but this appears to be lacking among the Bulle Coola. Most of the men enjoy either a pipe or cigarettes, and some of the women also indulge, but few carry the habit to excess. All the older people affirmed that their ancestors had smoked for generations. Tobacco was not grown, but kinnikinnik, *mēlo'*, was used, and also a plant known as *hoin'*. Another smoking mixture was bark of *komaiyi*, roasted before a fire until dried and brown, and then crumbled between the hands. These materials have given place entirely to imported tobacco, and the white man's pipe has replaced the native one. The latter consisted of a gooseberry cane from which the pith had been removed; sometimes a small bowl of elderberry wood was added, but often the mixture to be smoked was simply placed within the end of the hollow cane.

Adults, especially the men, are addicted to gambling. They are fond of placing stakes on a race or other trial of strength, and enjoy all kinds of games of chance. Some of the younger men have mastered a few of the simpler games of cards on which they spend a certain amount of time and money. The favourite gambling game, however, is one found in all parts of the coast, which is played with a pack of fifty-four unmarked cottonwood sticks. The rules are complicated and as often was made to learn them the general principles. The pieces are divided among the eight or ten participants and concealed; then one player guesses in whose hand a certain marked stick is hidden. If he is successful, the others pay him a forfeit; if

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fate, a tool consisting of a slightly bent stick with sharpened point, into the cut, and runs it upwards to make a vertical incision as high as she can reach. Going around to the other side of the tree, the woman makes another cutting of the same kind. Finally, she inserts her fingers at the bottom and pulls gently outwards, so that the bark is drawn off in a long cylinder which tapers to a point at the top. The other half section of the tree is similarly stripped; this treatment frequently kills saplings which can then be used for fire-wood. Although small trees are preferred, a woman sometimes collects her bark from a large one by means of many curved incisions.

The bark is taken home without further preparation. The woman carefully peels off and throws away the rough outer bark, leaving the smooth inner covering, *łaqsi*, which alone is valuable. If the weather is fine, this is dried in the sun for two or three days; otherwise, it is placed over a fire within the house. When all moisture has been removed, it is rolled up and kept for future use. The bark can be used for making baskets with no further treatment except splitting into bands of the proper width.

When pounded bark, such as is widely used for ceremonial purposes, is required, the woman prepares the necessary tools. Two small sticks, each about six inches in length and one-half inch in diameter, are used as scrapers, *kɬɬis*, though the bark can, if necessary, be held in the hand. Two batting sticks are required, each about two feet in length, six inches wide, and half an inch thick; one edge of each is rounded off, though not sharpened to a cutting surface. When all is ready, the woman crouches on the floor, with the lower batter, *łaqaɬ*, held stationary before her on a log or other raised rest, and lays an end of the bark over the rounded edge. Taking the other, the upper batter, *xɬɬus*, in her right hand, she strikes downwards so that its edge slides down the side of the stationary stick, bruising the fragments of bark. With her left hand she pushes the piece slightly further over the edge, and again the upper batter falls. This is repeated time after time until the whole length is pulverized and softened. It is tiring work, but a woman accomplishes more in an hour than seems possible as her muscles become accustomed to the shearing motion. The bark becomes broken and frayed but no single strength is sufficient to prevent it from falling apart. Then the woman brushes it with shavings to remove loose fragments and the work is done. This type of pounded cedar-bark is called *ɬbɛ'*.

ɬbɛ' is usually dyed red before being used for ceremonial purposes and is then termed *mɛɬ'*. In winter the dye is made from alder-bark with pieces of the wood scratched, but in summer only scrapings from the inner bark are used. Water is placed in a vessel, urine added, pieces of alder-

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APPENDIX C

GLOSSARY OF FLORA AND FAUNA

THIS glossary does not give the scientific names of all the flora and fauna known to the Bella Coola, or even of all mentioned in this monograph, but only those of which the usual designations are ambiguous. In cases of the common mammals, no scientific terminology has been attempted, since the multiplicity of sub-species renders identification almost impossible, and the popular name is sufficient for general purposes. In regard to plants, a difficulty lies in the fact that Bella Coola nomenclature is not always strictly accurate botanically. Two or more distinct forms, for example, may be grouped together on account of their similar use as food, and one name applied to them indiscriminately. Conversely, different names are sometimes given to various parts of the same tree, the roots, the bark, the leaves, and so on. These factors combine to complicate the study of either ethno-botany or ethno-zoology, and necessitate the collection of a large number of specimens. The late Mr. H. I. Smith has done so, and this glossary could not have been compiled without his assistance, though the writer is responsible for any errors in it.

Alder	*Alnus rubra* Bong.
Aspen, American	*Populus tremuloides* Michx.
Blackberry, Red	*Rubus nivalis* Dougl.
Bilberry, Dwarf	*Vaccinium uliginosum* Michx.
Bilberry, Tall	*Vaccinium ovalifolium* Smith.
Bilberry, Thin-leaved	*Vaccinium membranaceum* Dougl.
Birch	*Betula sp.*
Blackberry	*Rubus spectabilis* Pursh.
Blackfish—the Killer Whale.	
Blueberry	*Vaccinium parvifolium* Smith
Bracken	*Pteris aquilina* (L.) var. *lanuginosa* Bong.
Buffaleberry, Canadian	*Shepherdia canadensis* Nutt.
Bunch-berry	*Cornus canadensis*, L.
Cohoe, Red	*Oncorhynchus* Suck.
Cohoe, Yellow	*Oncorhynchus nerka* (Walb.) Suck.
Cornel, Pacific	*Cornus pubescens* Nutt.
Cod, Black	*Anoplopoma fimbria* Pallas.
Cod, Red Rock	*Sebastodes rubrivinctus* Cramer.
Cottonwood	*Populus sp.*
Cottonwood, Black	*Populus trichocarpa* T. and G.
Cow Parsnip	*Heracleum lanatum* Michx.
Crabapple	*Pyrus diversifolia* Bong.
Cranberry	*Vaccinium punctifolium* Ait.

APPENDIX C

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Cow	*Cornus canadensis*
Currant	*Ribes hudsonianum* Porsh.
Devil's Club	*Fatsia horrida* (Dec.) B. and H.
Duck, Western	*Anas acuta tzitzihoa* Vieill.
Dogfish, Spreading	*Squalus suckleyi* (Girard)
Dog-fish	*Squalus sucklii* Girard
Duck, Harlequin	*Histrionicus histrionicus*
Duck, Mallard	*Anas platyrhynchos*
Eagle, Bald	*Haliaeetus leucocephalus*
Eagle, Golden	*Aquila chrysaetos*
Elderberry, Red	*Sambucus racemosa*, L.
Fern, sp.	Prob. *Aspidium spinulosum* Sw.
Fir	*Pseudotsuga mucronata* Raf.
Fir, White	*Abies grandis* Lindl.
Fungus, Shelf	*Polyporus officinalis* Fries.
Goose, Canada	*Branta canadensis canadensis*
Goose, White-fronted	*Anser albifrons*
Gooseberry	*Ribes lasianthum* Dougl.
Gooseberry, Swamp	*Ribes lacustre* (Pers.) Poir.
Gooseberry, Wild	*Ribes divaricatum* Dougl.
Grouse, Blue	*Dendragapus obscurus*
Grouse, Spruce	*Canachites canadensis*
Gull	*Larus* sp.
Halibut	*Hippoglossus hippoglossus* Linn.
Hawthorn, Black	*Crataegus brevispina*, C. Douglasii Lindl.
Huckleberry, Dwarf	*Vaccinium ovalifolium* Sm.
Hemlock	*Tsuga mertensiana* (Bong.) Sarg.
Heron, Green Blue	*Ardea herodias*
Herring	*Clupea pallasii* C. and V.
Huckleberry, Black	*Vaccinium alaskense*
Hummingbird, Rufous	*Selasphorus rufus*
Ironflower	*Prenanthes* sp.
Jay, Rocky Mountain	*Perisoreus canadensis capitalis*
Jay, Steller	*Cyanocitta stelleri*
Juneberry, Flowering	*Amelanchier florida* Lindl.
Killer Whale	*Orca gladiator*
Kingfisher, Belted	*Ceryle alcyon*
Lark	*Otocoris* sp.
Magpie, Rocky Mountain	*Pica pica hudsonia* Sab.
Meadowlark	*Sturnella neglecta*
Meadowlark, Red-breasted	*Sturnella mexicana*
Mosquito	*Culicidae* sp.
Mussel, Fresh-water	*Margaritana margaritifera*
Myrtle	*Vinca* (Lindl.) Wats.
Oolichan	*Thaleichthys pacificus* Richardson
Owl, Horned	*Bubo virginianus*
Parsley	*Conocarpus* sp.

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Fox	*Vulpes vulpes* Dougl.
Porcupine	*Erethizon dorsatum*
Rabbit	*Lepus artemisiae* or *Sylvilagus nuttallii*
Raspberry, Black	*Rubus leucodermis* Dougl.
Raspberry, Wild Red	*Rubus strigosus* Michx.
Rattle	*Crotalus viridis*
Robin	*Planesticus migratorius propinquus*
Rose, Wild	*Rosa nutkana* Presl.
Saskatoon	*Amelanchier florida* Lindl.
Salmon, Coho	*Oncorhynchus kisutch* Walbaum
Salmon, Dog	*Oncorhynchus keta* Walbaum
Salmon, Humpback	*Oncorhynchus gorbuscha* Walbaum
Salmon, Sockeye	*Oncorhynchus nerka* Walbaum
Salmon, Spring	*Oncorhynchus tschawytscha* Walbaum
Salmon, Steelhead	*Salmo gairdneri* Richardson
Salmon Berry	*Rubus parviflorus* Nutt.
Sardine	*Sardinia caerula*
Shark, cabbage, Western	*Lamna ditropis* Hubbs & Follett
Skunk	*Mephitis mephitis*
Snowberry	*Symphoricarpos racemosus* Michx.
Spruce	*Picea sitchensis* (Bong.) Carr.
Spruce, Black	*Picea mariana* (Mill.) B.S.P.
Strawberry, Wild	*Fragaria* sp.
Sturgeon	*Acipenser medirostris* Ayres
Swan	*Olor* sp.
Thrush, Varied	*Ixoreus naevius*
Trout	*Salmo gairdneri*
Water-lily	*Nymphaea polysepala* (Engelm.) Greene
Water Ouzel	*Cinclus mexicanus*
Willow	*Salix* sp.
Yew, Western	*Taxus brevifolia* Nutt.

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[422]

Amaxlaxa: Name of unseen wayward ones that previously received as an honorary power.

Amaxlidzo: One of the nine supernatural siblings.

Amaxlaxa: 1—Supernatural beings who dress as the sun serves.
2—Kidney of the supernatural monsters, *Sukwaiem* is the term is occasionally applied to the living herself. The sound is produced by harder whistles.

Amaxlidzo: One of the nine supernatural siblings.

Amaxlaxa: "The Coming of Fast Wonders," in the language of supernatural beings. The phenomenon is semi-anthropomorphized.

Amaxlaxa: 1—Village in the lower Bella Coola valley.
2—Ancient chief from whom the village is supposedly named.

Amaxlaxaxaxlaxa: Earlier name of a Bella Coola village, the designation is of Kwakiutl origin.

[B21]

Amaxlaxa: Supernatural beings who blacken the face of the moon or eclipses.

Amaxlaxa: 1—One of the five women to reside on *Tal'xi* in the beginning of time.
2—Daughter of an unlucky chief mentioned in an ancient story.

Amaxlaxa: 1—One of the designations of *Kimsiyu*, the mysterious supernatural woman.
2—Expressions, even imploring, indicative.

[B24]

Amaxlaxa: Fishing consisting of two long ropes with cross-ends.

[B26]

Amaxlaxa: Earlier name of a Bella Coola town.

Amaxlaxa: Label.

Amaxlaxa: 1—One of the five men to reside on Calvert Island in the beginning of time.
2—One of the five men to reside on *Tal'xi* in the beginning of time.
3—One of the five men to reside on *Amaxlaxa* in the beginning of time.

Amaxlaxa: Bodily supporting structure and.

[B26]

Amaxlaxa: Ritual connected with *Amaxlaxa* between the afternoon of male for a postscript, and the coming of a supernatural being on the first overall solstice, and, plural, *Amaxlaxa*: Dignity.

Amaxlaxa: Earlier name of a Bella Coola town.

[B28]

Amaxlaxa: Third part of song.

Amaxlaxa: Puberty expedition of boys and girls to the forest.

[B27]

Amaxlaxa: Name of an imitated deer.

[B2]

Amaxlaxa: Supernatural man-eater, partner of *Qaudzilaik*.

Amaxlaxa: Drink decorated with shellfish shell used by one of the brothers in the upper Bella Coola valley in the beginning of time.

Amaxlaxa: Supernatural female berry-picker mentioned in the tale of the deer, spouse, *Amaxlaxa*.

Amaxlaxaxaxlaxa: Key of the Thousand Islands near Prince.

Amaxlaxaxaxlaxa: Earlier name of a Bella Coola town.

Amaxlaxa: Classified.

[B27]

Amaxlaxa: Marriage with slaves of a deceased wife, the usual is undoubtedly connected with the verb, *a kaxamlx*.

Amaxlaxa: Supernatural creature similar to a human being.

Amaxlaxa: Supernatural monsters, wife of Cold Maid and mother of the *Amaxlaxa*.

Amaxlaxa: Bella Bella were mentioned in an ancient story.

Amaxlaxa: The complements of a series, during the period of engagement, from the father of the future bridegroom to the father of the female bride.

[B2]
[B2]
[B2]

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Anahlik, "Village near mouth of the Dean River.
Anahulimo: Man mentioned in an ancient story.
Anaimuse or *Anaimuse*, "Lakeweed": Village in the lower Bella Coola valley.
Anaiyaiakuk: Name mentioned by an *Alqualtiel* man in the beginning of time.
Anaqulaimus, "Quivering Ice and Fire": One of *Tlikaqoilitse*'s canoes and hence a transportation power in shamanism.
Anaschaklin: Warrior name of a Bella Coola man.
Anaschiaus or *Anaschiaus*: 1.—Warrior name of a Bella Coola woman.
2.—"Left Hand". Name signalizing warrior from part of a supernatural encounter.
Anaugi: Term applied to the giving of a supper, indicating that 100 per cent interest is expected to return.
Anaukwaukwaus: One of the names of Great Blue Heron as chief.
Anaulaimuse or *Anaulaimuse*: Shamanistic performance, at Kimsquit only, of throwing smoke on the fire.
Anaulaklaiuk, "The Shining House": One of the names of the supreme god's dwelling.
Anaupus: 1.—Name of a cowardly person.
2.—Synonym for *Kumshewaitsum*, q.v.
Anaushilaklaiuk: Supernatural being who rules behavior of their daughters at the Mystery dance.
Anaut: 1.—Name assumed by himself by one of the first settlers at *Alqualtiel* in the beginning of time.
2.—Bella Bella chief.
Ane: Exclamation.
Anekiya, "The Dirty One": Name taken by a chief for himself in virtue of the unsightly mark about his habits.
Anelaiuk: Crooked name of a Kimsquit man.
Anem: Morning light.
Anemaklik: Unidentified.
Anem: Name of one-going canoe.
Anem: Darkness itself.
Anemkaimaqumtlik, "The Greatest Lover": Term used by humans to Eagle.
Anemkeiya, "Unseen Town": Village in the middle Bella Coola valley.
Anemsimus: Unseen human ogreface.
Anepe: Location on south side of North Bentinck Arm, about one-quarter mile from the head, including the area beneath the surface of the water.
Anes-thlelk: 1.—Second chief's sibling.
2.—Second wife of king.
Anesthlelkmus: 1.—"Chief Who Have Become Supernatural": Title positioned by ghosts.
2.—Woman living in the moon.
Anetsimus: Inhabitants of the village of *Anetse*.
Anetsimus: Woman with good memory remembered to remember family genealogies.
Anetse, "At the Head": Village southwest of the head of South Bentinck Arm.
Anetsiuk: Unidentified, probably, "Outside Point."
Anetsiuk: Shaman with power derived from ghosts.
Anetsiuk: Unidentified, looking on down.
Anetsiuk: Warrior name of a Bella Coola woman.
Anetsiuk: Warrior name of a Bella Coola man.

APPENDIX D

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Ai'ahs: Village on Salmon House, on the upper Dean River.
ainkus: Position between two fires.
ax-aisk: 1—*Raised* but *behind* the fire used by a person seeking power, or by one who has been in contact with the supernatural.
2—*Wounded.*
ax-mutsus: To touch.
ay mutsumisk?: Bloodthirsty has trended down recently in a family. [424]
Ayguwaks: One of Kemano's Crow stories.
ayksgutsa: *Assault* sung in slow time. [588]
axnikus: 1—Rare, evidently literary, word.
2—One of the nights of a potlatch, probably that on which a representative of the deceased appears.
axtus: Rocky Mountain jay. [525]
aykwanak: Carved house post.
Ahlaksiwak: Wife of *Smoky* both were changed to stone in the beginning of time.
awaxwask: That part of a house between fire and doorway.
Awiwanmisim: Expedition of the supernatural being *Winaitsa* against berries and fish.
Ay-yimsim: *Simoon's* fish-dam in the beginning of time; the name has since been used by his descendants.
aywaxsus: Only sister in a family of several brothers. [401]
ayk?: Scale. [525]
ayuwaksus: Sweeping in mythical results as a curative measure. [755]
ahlapsiks: Fir. [524]
Ahlat-tsaxid: Evil male supernatural being. [525]
ahlaus: 1—Death, not contemporaneously. [527]
2—Dead.
ahnuk?: Kingfisher.
ahs: Fish-hawk.
Ahlaus, "Story of the Huge Jaws": Supernatural beings residents in the land above.
ahlaxus: Excited ego.
ayghut: *plural, distributed, massive plural, participial.*
1—Person who has seen spirits a potlatch, a ceremonies.
2—Ceremonial names of a Kitamgum woman.
Ahlak: coming village.
Ayn: *Simoon* was mentioned in an ancient story.
ayn-hoaghut, "He Universe Over Himself." The implication is that this is an individual of prehistoric, hence the word really means *atom*. It is the Kitamgum [777]
ayuwaksus: Crown of thumb.
Ayn'a, "Uncapped Mound": 1—Village on Kemano.
2—Artificial mound at Falls.
3—Village on the Kitamgum River.
4—Island near Dean Falls.
Ayn'a-wa-Winaitsa, "Place of Dogs": Locality near Dean Falls where the dogs came to earth in the beginning of time.
aysaxa-a: Varied threads. [525]

*The letter is a formative given for obtaining power, the probable reason for the identity of the two terms.

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Ayanit: Locality near *Snaw* where bones are gnawed.
A'yanit: Chief living at *Tal'a* in the beginning of time.

A

aa'kla: One of the club dances.
aau: 1, four person cigarette.
[242] *ka'a*: Burning eggs when brought into house ready for preparation as food.*

B

bakwil': Supernatural animal.
Bakil': One of the four women sent down west of Kwenat in the beginning of time.
ba'pla: To gamble, as done by the contestants at a Mystery dance.
Bashaymaalus or *Bashaymaaklaclus*: Kwakiutl supernatural being.
[225] *bilbil'*: Lumpsucker.
Bilkmus: Kwakiutl name of a *Salia* man.
bilxwa'a: Abalone shell.
Bilxwaakaiks: Influential Kwenut woman who died about 1870.
[272] *bqkuk*: Bark-capped hair worn by shinki.
[202] *Bla'qmuk*: A Kimsquit composer.
Bo'xwaus: *Snaw* was mentioned in an ancient story.
bqla: Supernatural, man-like creatures.

D

[221] [772] *da xoxq'*"*da xo xoxq*": The sky, regarded as the lower side of a land inhabited by supernatural beings.
Dakdak'aluxw: 1—"The Comer," synonym for *Nusiyuwa*.
2—The Kwakiutl personification of saving *Nusiyuwa*.
Dakdakiaus, "The Ever-Comer": Synonym for *Nusiyuwa*.
Dakdakiaxwaxw: Supernatural being who awaits *Nusiyuwa*.
Dakdakiaxwaxw: Supernatural dog salmon resident in the land above.
[401] *di tsakaxwa di xoxq*: Moon's husband.
di tsakaxwa xit xoltsaxw: Sun's husband.
Dipqal'xuit: One of the four men to settle at *Bqaldzi* in the beginning of time.
dzixw: Kwakiutl term for Hector Bowdoin.*
[824] [372] [401] *dzuk!k*: Dressed sealskin wood, as used for rattles.
dzuxwdzi, plural, *dzuldzuldzuxw*: Tree, term used in dance address for an adult.
Dzuxwa: Man mentioned in an ancient story.
Dzi Kwanuk, "The Skeen Owner": Designation of the supernatural woman Kwenut.
[101] *Dzuldzuxw*: Collective term applied to the Kwakiutl-speaking peoples of the mainland.
Dzuxwa xe: Man mentioned in an ancient story.
Dzuxwaq"*i*: Chief of abalone-shell people on the lower Crown in the beginning of time.
Dzuxwaq"*i*: One of the four men to settle at *Snaw* in the beginning of time.
Dzuxwaxw: One of the four women to settle at *Tal'a* in the beginning of time.

*This word was recorded from a man with the individual usage of an *x* sound.
*This word was recorded from a man with the individual usage of an *x* sound.

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[401]

[425]

[514]

[526]
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E

-ayan or -ayani: Modifying generic term for all remedies of a magical or medicinal nature.

e'ne: Calling, term in common usage.

ehni: Daughter or niece.

G

Ghadi: Ancestral name of a Gwich'in man.

Gahdzra or: Daughter of the first settlers at Grave Bay in the beginning of time.

gahdzrahchik: Moon, exact anthropomorphized.

H

hat-chichi: 1—Rolle Rolle term, commonly used in Rolle Creek, for sweet alkaloid
2—*Kaviac* name of a Rolle Creek man.

hatchi: Type of sun-going canoe used by the Hinkle, the word may be a corruption from English.

Hat-k-hde: Man who descended to the upper Rolle Creek in the beginning of time.

Hen-a: One of the first women to settle on Schramm Pass in the beginning of time.

hentsee: Mythical, supernatural bird.

Hentsee: 1—One of the first men to settle on Tyonnek in the beginning of time.
2—One of the first men to settle on Zhatsal in the beginning of time.

hih: Rock.

hoch: Call used by members of the bridal society to strengthen their fellow members.

I

ihat: Provided voice-luck, analyzed.

ihtee: Flaying victims up or down a mountain slope.

ihtsuch: Grandfather's dog.

Ihtsuu'a: One of the first women sent down west of Kaviac in the beginning of time.

ihtsuu she-nuts: Bandage of medicinal voice-luck placed around an infant's head to produce crossed dichromatism.

ihtsuuts, Bandages: Term applied to preserve distributed as validation for the bridge of a self-Crucified.

ih: One of the *Tsetthe-ne*.

Ihtthetsaiyahtlee: Abbreviated clan of Rockyone down.

Ihyaaiee: Man.

Ihyeehch: Ancient name of a Kluyanah man.

Ihyeehchee, "The Weaver": Male supernatural child who famous Rockyone's craft.

Ihyeeg, "Child Who Dares": Cry used in Crucified dreams.

Ihyeehch, "Teenage": Ritual in spring solstice during the ritual connected with the first raising of dance hall.

Ihyeeyaaiee: Alleged singing of a sweet infant's song by the supernatural being, ihyeehch.

Ih'k'yaaa: Reduction of the value of an investment-grocery by immediate removal of part of it.

ihtlo: Moon.

ihtsihtsaiyahtlee: Polyandry.

APPENDIX D

[illegible], "The Tree for Easter Sing": Fifth moon after the summer solstice.
[illegible]: 1.—One of the first men to settle on *Kyakta'* in the beginning of time.
2.—One of the first men to settle on the lower Kimsquit River in the beginning of time.
3.—One of the first men to settle on the upper Kimsquit River in the beginning of time.
4.—Eldest name of a Kimsquit man.
[illegible]: One of the supernatural conjurers.
[illegible]-nemmem: The rejection of a wife from her husband.
[illegible]: Ceremony for providing a property for which a woman is not supposed.
[illegible]-nemmem: Hereditary conditions.
[illegible]: Eldest name of a Dean man.
[illegible]: Evil work and: "The difference between this and [illegible] is [illegible]-nemmem".
[illegible]: One of the first men to settle on *Kimsquit* in the beginning of time.
[illegible]-nemmem-[illegible]: "The connecting of a woman as a husband's wife. This phrase is used by a wife's relatives when about to effect her as expressing their connection towards sentiments concerning the relations entered into at marriage.
[illegible]-nemmem-[illegible]: Kinship supernatural relationship.
[illegible]: 1.—To strengthen, or to make up.
2.—Goods provided by a wife as compulsion for husband's position.
[illegible], "Different from all Others": Baby Baby dead living in the beginning of time.
[illegible]: "Wife of Thank Wind," a supernatural being resident in a side valley of the upper Bella Coola.
[illegible]-[illegible]: Supernatural aid granted to the unfortunate.
[illegible]-[illegible]-[illegible]: One of Raven and one of the first workers on Digha in the beginning of time.
[illegible]-[illegible], "The Track of the Sun": *Path* name obtained in the beginning of time.
[illegible]-[illegible]: Supernatural power of [illegible].
[illegible], "Conversion": 1.—Root to be the word from which *Nuyumbe* is derived.
2.—One of the names of the supreme god.
[illegible], "The Crown": Name assumed by *Nuyumbe* in the beginning of time.
[illegible]-[illegible]: One of the names of Great Man Above as chief.
[illegible]: Eldest name of a Dean man.
[illegible]-[illegible]: Kimsquit hunter mentioned in an ancient story.
[illegible] or [illegible]: 1.—One of the first men to settle on *Kimsquit* in the beginning of time.
2.—One of the first men to settle on Kimsquit Lake in the beginning of time.
[illegible], "The Crown": Name assumed by *Nuyumbe* in the beginning of time.
[illegible], "The Walker": Supernatural being resident in a glacier near the mountain trail between Dean and Kimsquit.

K

[illegible]: 1.—Name.
2.—Fashionable name.
[illegible]-[illegible]: Name obtained from a supernatural being by a Bella Bella man.
[illegible]: One of Raven's Crow sisters.
[illegible]: Crow.
[illegible]: Locality in the Bella Coola valley mentioned in an ancient story.

[illegible]

[illegible]: Tree, probably birch.
[illegible]: One of the five men to settle on [illegible] in the beginning of time.
[illegible]: One of the five men to settle on [illegible] in the beginning of time.
Calbun: Bella Bella woman mentioned in an ancient story.

[illegible]: Klamath man.
[illegible]: Proper name of a Bella Coola man.
[illegible]: The gathering of furs was his task.
[illegible]: Those mentioned on their canoe by Sin'ia as workers at Dean in the beginning of time.
Cyclone: Klamath man mentioned in an ancient story.
[illegible]: Public service, previous to marriage, of a bride's ancestral myths in order to cause children to be born.
[illegible]: Ritual on the day before a marriage, including the review of myths by the bride's relatives, the chanting of ceremonies, and the singing of songs of all kinds.

[illegible]: 1.—Mountainous supernatural monster.
2.—"Whale," or "Death Fish," a word meaning bravery.
[illegible]: 1.—One of the five men to settle on Dalla in the beginning of time.
2.—One of the five men to settle on Thetis in the beginning of time.
3.—Name of the five men who left to Klamath in the beginning of time.
[illegible]: Fish supernatural beings who accompanied Snaitlanuk.
[illegible]: Man mentioned in an origin myth of Alkali.
[illegible]: Proper name of a Klamath man.
[illegible]: Whose brought to earth by five settlers: Snaitlanuk in the beginning of time.

[illegible]: Kelp.
[illegible]: Cod fish.
[illegible]: Transportation.
[illegible]: 1.—Skull fragment.
2.—Stories about, in which a skull fragment is [illegible].
[illegible]: One of the five women to settle on Dean in the beginning of time.
[illegible]: Ceremonial dress.
[illegible]: Wands of a Tsi'ia skull in the beginning of time.
[illegible]: Tree.
[illegible]: 1.—Daughter of the five settlers at Dean in the beginning of time.
2.—Daughter of Qimsem, one of the Klamaiens in the upper Bella Coola valley in the beginning of time.

[illegible]: Superstitious belief of the people for a week of each full.
[illegible]: One of the five men to settle on Kitty Lake in the beginning of time.
[illegible]: Supernatural horse-guiders resident in the land of ghosts.
[illegible]: 1.—Whaling-hook salmon.
2.—Figures concerning bears seen from mid-ocean.
3.—Mountain on the Dean River.
[illegible]: Proper name of a Klamath man.
[illegible]: Man mentioned in an ancient story of Dean.
[illegible]: The making for shaman's power for a full.
[illegible]: Golden eagle.
[illegible]: Dog, etc.

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Atsiqa: Tail.
Awaksil: Arm.
Axe: Black hawthorn.
Kaiaw-i: *Kaiaw* name of a Kwaqsuit man.
Kaiawilaw: Ancestral name of the wife of *Smelq* who was changed to stone in the beginning of time.
Awil: Raven.
Kayaskiyin: Kitkata chief living in the beginning of time.
Awalq: 1—Marriage, properly arranged and legalized.
2—The actual wedding day.
Kaiawlaw-i: *Kaiaw* name of a Kwaqsuit woman.*
Axis: Bark basket for holding liquids.
Aziawkwalaw: The seeking of assistance from a man who owns a curing repository.
Aziawkwalaw: Investment-present, i.e., one for which a return is expected.
Aziaxis: Back room in which sacred initiation and others are consecrated.
Aziaxis: Women during ceremonies.
Aziaxis, "What Was Sent Down": Intangible possession, such as a myth or a gift-repository, inherited from the distant past, usually from the coming to earth of the first settlers in the beginning of time.
Aziaxsyaiu: Wooden troughs such as are used for lifting hot stones.
Aziawkwilas ala Awaxtyaiu: *Kaiawan* rite in which the performer appears to be drowned.
Ba'ats or Ba'ats, "The Gainer": One who has been initiated as a member of the *Awaxt* society but has not yet danced, ceptionally one admitted through consecrated knowledge or through successful participation in either a *Kaiawan* or a *Mayaxala* dance.
Bakal, "Rendered Incapable of Returning": Said of an unsanctioned person who is alleged to have stumbled on a repository.
Balalaga: Man mentioned in an ancient story.
Bastaxa: The dancers waiting for power by a shaman who, having had one visitation, awaits further manifestations before displaying his ability.
Bilas, mesalas, Asiqaus: Grandmother.
Bilas-tsaqwa-wa-i: Ceremonial marriage of a female child to an adult man.
Bilbalqual: Name given to their canoe by the first settlers at *Smas* in the beginning of time.
Bilbalsaqwaqua, "The Wise One": One of Raven's names as chief.
Bimbilaw: One of the first women to settle at *Mayaxala* in the beginning of time.
Bimal-a: Man mentioned in an ancient story.
Bimaus: 1—Cyph.
2—Enormous crab-like creature, alleged to be found far in the forest.
Bipalus: Name of a shaman who received his power from ghosts.
Bqk: Red elderberry.
Bqlas: Wooden rosewary used in the pounding of cedar bark.
Bra: Unidentified plant.
Bsatsa: To cause dried salmon.
Bsiamsalis: Supported, in the sense of held in place by physical assistance.
Bsiqaual: Locality on Dean Channel, west of *Sarcaik*.
Bsiwas: Place on south side of North Bentinck Arm, about one-quarter mile from its head.

*This name appears to be an entirely different word from *Kaiaw-i*.

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[825]
[824]
[586]
[415]
[426]
[431]
[424]
[812]
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[756]
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[825]
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Ēlhaxaxtmaxw: The chosen that keeps a foolish man from success as a chief; the concept is semi-anthropomorphized.

Ēlxūla: First ceremonial discharge.

Ēsāk'a: enemy village.

Ēsēm: Supernatural creature dwelling in the ocean.

Ēsēpēlkmut: Shaman who received power from ghosts.

Ēsnēmēlkwaxw: Bella Coola hunter.

Ēsnqēnē, "Coyote": Bella Bella designation for the Dean River, whence the anglicized Kimsquit has been derived.

Ēsnūkut: Nass River.

Ēsnūkutē: Kimsquit man mentioned in an ancient story.

Ēsnx: 1—Whale.
2—Assumed name of a Tsi'is woman; this is said to be an exclusively feminine designation.

Ēsō'ōmut: 1—Name acquired by a Bella Bella man in the beginning of time.
2—Influential Kimsquit chief, who died about 1910.

Ēsx"ōmut: Shaker.

Ēt: White fir (?).

Ētsēx: Herring.

Ētsēxēlxit: Protruction of biting oneself.

Ētsxm: Dried salmon.

Ētsxmēlxit: Synonym for skulls: one of the days of a potlatch, probably that following the appearance of wooden representations of the deceased. The word is derived from Ētsxm.

Ēxēlēlkm: Porpoise.

Ēxēmēlxm: Supernatural being who behaves in an erratic manner.

Ēx'ēx: Twin whose birth is attributed to salmon.

Ēx'ēxmēx: Man mentioned in an ancient story.

Ēxēlxēm: Unidentified berry (serviceberry?).

Ēxēmx: Supernatural female shaman who guided H'ēmēlxa.

Ēxē'ōxpēlkmy: Ancient name of a Bella Coola Canoebuilt.

Ēxlx'ēlmq, "Earthy Ones": Ghosts.

Ēxlxēlmx: Land, region, earth.

Ēxlxēlq: First part of song.

Ēxnēl': Trickster mountain about forty miles up the Bella Coola valley.

Ēxpqnxmcēxlēlx, "The One Who Makes Us Fat": Supernatural name of salmon salmon.

Ēxwēmnx: Goods distributed to validate songs used at a mourning ceremony when no representation of the deceased has been employed.

Ēxwnmx: Insult offered to foreigners or participation concerning their manners or food.

Ēxxēlmxēlx or Ēxxēlxmxēlx: Synonym for Ēxlxēlmxēlx, 'mountain ground.'[1]

Ēxxmxmēlxmut: Woman mentioned in an ancient story.

Ēxtqēl, maternal, Ēxtqēl: Grandfather.

Ēxlxēlxmēl: Ancient ceremonial on which foreigners are present.

Ēxlxēx: The construction of salmon weirs.

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[1]This was the pronunciation of the word by the individual with an idiosyncratic r sound.

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Anklemar: Generic term for presents given to a future bridegroom by the father of the future bride. [43] [384]

Kakakiawakkas: Supernatural being whose stomach is cut in the land above. [576]

Kamaiyo: Good-bye.

Kamkumthlatsa, "What Brings Our Food": Synonym for the supernatural being K'wiatsa.

Kaxiatsa: Designation for a series of difficult and spectacular Kaxlal dances.

Kaxlamas: Said to be identical with sekulumalis, the visible object obtained by a shaman from his supernatural benefactor. [192]

Kaxlal: plural, kaxlaxtai; masculine, kaxlamas; masculine plural, kaxlaxtai.
1—Society comprising those entitled to perform dramatic dances during the winter ceremonial season. [375]
2—Member of the society.
3—"The Learned One": Designation occasionally applied to a supernatural being, especially a petrified one, or to a person having power to cure the sick. [192]

Kaxlayas: Kitamaat female shaman living in the last century.

Kaxlaz: Beloved one, especially a child; this is the vocative form of the word.

Kaxlgyamo: Cephus.

K'wal'bilal'gakas: Woman dwelling at Fort Rupert in the beginning of time.

Kwa'gulis: South Islet.

K'wakwalal'ka: Supernatural name of Cormorant.

Kwa'kwa'a: Mosquitoes. [825]

K'wakwaxwalal: Mosquito name required by the Koo section at Dean. [769]

Kwalkwas: Unidentified kind of which the name is an omen of death.

K'walsis: Kaxlal name of a Bella Coola man.

K'walsilmas: Kaxlal name of a Bella Coola man.

K'wala'xamsut: Kaxlal name of a male Green Bay Cannibal.

Kwal'a'i: Haisla pronunciation, "jealous," such as is found on the Queen Charlotte Islands. [823] [824]

Kwalu: Evergreen bough.

K'wakwalal: Famous Bella Coola warrior.

Kwapsut: One of the sculpins.

K'wastas: Kaxlal name of a Kitamaat man.

K'wat'mal'a, "The Big One": Lawful male supernatural being.

K'wathawilas: Man who came to earth near Dean in the beginning of time.

K'wa'xsan: Kitamaat woman.

K'wikila: Kitamaat man mentioned in an ancient story.

K'wilkwas: One of the Koo men to settle on Salmon Pass in the beginning of time.

K'wimsem: Kitkatla chief living in the last century.

K'winiksiala, "One Who Has without Right": Name taken by a wife in consequence of rights received from her husband's relatives.

K'wiyis: Influential Kaxlal'amas engrossed in the beginning of time by a Nimpkish chief, the word is a synonym for K'wawa'ulamis.

K'wiklhes Hachimpkis: One of the nine supernatural siblings.

Kwlamkilakwalas: Lullaby. [533]

Kwul'yukw: Aesthetic expression used in a string figure.

Kwalu: 1—Pus or lung in the sputum for salmon. [226]
2—Village on east side of South Bentinck Arm, not far from its head.

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Kaiskimut: Kwakiutl name of a Nuxalk man.
Kaiskimut tetmut: Kwakiutl name of a Bella Coola man.
[824] *kaqsil*: Inner bark of cedar.
kaxsimtxwil, "A Stripping Off": The giving, on demand, by a marriage dancer of his clothing to a herald.
Kemsquiyakin: Supernatural name of Raven.
[128] *kemutx*, "Frenzied": Term applied to Cannibals and other destructive dancers when in a state of madness.
kpnem: Occasional exclusion of all but the singers from a house where a shaman is performing.
Kumsumsem-kain: Kimsquit man mentioned in an ancient story.
Kwaxsmun: Kwakiut name, probably of Kwakiutl origin.

M

Ma'ulus: Female dancer mentioned in a Raven story.
Melkinut: Kwakiut name of a Kimsquit man.
[601] *mems, memim, mimem*: Mother, term used by children.
Memqyas: Celebrated Xenaxa hunter.
[125] *mem-sips*: Butterfly.
mem-stim: Measuring worm.
[124] *mem-ut*: Fly, insect.
mel'mulut: Swamp gooseberry.
[601] *mim*: 1—Father, common term in indirect address.
2—Occasional designation for the supreme deity.
[614] *mimulmus*: Supplicate.
mimumulus: Elderly male relatives of same exogamic family.
Minaxaq[w]: 1—One of the first men to settle at Nuxlkmc in the beginning of time.
2—Form of the name *Dudaxaq*[w] when used by a male child.
Minaxaq[w]*-ut-a*: Form of the name *Dudaxaq*[w] when used by a female child.
Mindzilulmuk: One of the supernatural Carpenters.
Mindzqumuk: One of the supernatural Carpenters.
[104] [125] *mis-kit*: Measure of distance equal to the breadth of one thumb plus one finger.
mis-nig[w]: Tired.
mistqaqs: Supernatural giant toad.
mitlin: Salmon eggs.
mo-mulo: Old male sea-lion.
[125] *mo-mulokkw*: Water monal.
Mogwaiem: Man mentioned in an ancient story.
Mokumtlem, "Long Neck": One of the supernatural names of Great Blue Heron.
[601] *mosmut*: Co-husband in a polyandrous household.
mu'mul-i: One of the porcupine.
[124] *mulqul*: Berry, black in colour.
Mumuxulmus: Generic term for the four supernatural Carpenters.
mumtlelip: Spruce.
Mut'ulis: One of the first men to settle at *Nuxlis* in the beginning of time.
Mutlaxaus: Land of salmon.
[224] *Mt'ulis*: Mountain in the upper Bella Coola valley.
mulus: Rock excited by hunters when penetrating into the mountains.
[124] *mulu*[w]: Red huckleberry.

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miwiwiqulx: Leaf of salalberry.
mlo·mulqut: 1—Omen of misfortune, such as preceded the outbreak of smallpox, hence, [824] [787]
2—Smallpox.
mlka: Type of sea-going canoe with raised prow and small stern.
mna, mnatlu, mnau: Child. [601]
Mnaulx: Supreme god when addressed in prayer.
mnd': Excreta.
mnmnis, mnatlu, mnmnistu·t: Ancestral family, practically equivalent to *children* when used by an old person. [614]
mnxlxmnxis: The commemoration of a chief's potlatches and other major ceremonies by means of plain posts erected near his grave. [211]
Mnxlxs-cwm, Tide-Measurer: A supernatural being. [764]
Mnxlxs: Man mentioned in a song.
Mnlxlxlis: Supernatural being who gives potency to *mnxl* rites.
mnlxtsm: Grandiloquent expression used by the *bulxmut* with reference to the way in which supernatural beings govern the length of human lives. [776]*
mnlxlxmn: 1—The condition of being within range of speech and vision. The term is used to describe relations formerly existing between the dead and the living. [775]
2—To visit, term used with reference to the coming of a masked representation of a dead person; the significance is similar to that expressed in the first meaning.
mnl': Pounded, dyed cedar-bark used to decorate ceremonial objects.
mnlxwnlx: Head-ring of cedar-bark worn by *hamat* initiates in the upper Bella Coola valley.
mqalx: Lice. [825]
mqamlx: Adolescent youth.
mxmxmx!': Blue grouse.
mxmxmlxlxlxnlx: Dentalium-shell ear-rings worn by adolescent girls during seclusion. [301]
mx: Hand net for *smelting* oolachen. [227]
mxlxlxwlxlxlxs: Yellow cedar staves decorated with swan feathers such as is carried by a Mystery dancer.
mxxmxx: Wrestling.
Mxlxwx: Rivers Inlet man living in the last century.

N

Nais'alxwx: One of the first men to settle at Smith Inlet in the beginning of time.
Nal'mx: Bella Bella village; the Anglicized form is Namu.
nbx: Grizzly bear. [825]
Nbxnlxlis: Name received from Grizzly Bear by a Kimsquit man in the beginning of time.
Nbxnlx: *Kwakiut* name of a *Nuxalxit* man.
Nbxnlxlxnx: One of the first men to settle at *Alaxo* in the beginning of time.
Nbxnlxlxnxlx: One of the names of Mount *Nuxalxit* as chief.
nbx·lxnxt: Non-ceremonial weeping, usually individual, and always with real feeling. [827]
Nnsx: Indeterminate locality in the distant east. [152]

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*192 *nā'ʃlu:* Miniature copper ornament worn by adolescent girls during seclusion.
[301] *Nē-ɛi:* Bella Bella man living in the beginning of time.
nēnem: To dance.
[825] *nēnemda:* Those who dance at marriages.
nēnnu: Mallard duck.
[824] *nēnemenm:* Night of potlatch on which *nusaē* initiates appear for a short dance.
nēnkhi: Berries of Canadian buffalo berry.
[415] *nēnkuhta:* Thimble-like wooden dish.
'nenulaitaix: Ceremonial seating of chiefs according to their validated places in a house.
Nenutsta: Name acquired by a Rivers Inlet man from sea-lions in the beginning of time.
Nenulsta: Professional name of a *kusiut* marshal.
'Nēx-uɛēw-a: *Kusiut* name of a Bella Coola Scratcher; the designation was derived from Rivers Inlet.
Nē-xsle-s: Celebrated Kitkatla chief.
Nē-xwuhai: Influential Bella Coola chief.
[776] *Nēxulkhaix,* "The Resident": Supernatural being dwelling under rivers who punishes infractions of taboos concerning them.
[784] *nēxunm:* 1—Fourth day of a *kusiut* dance, on the evening of which masked figures appear.
2—Something exposed to view.
Nēxqēx: Old woman resident in Sea-lion's house in the beginning of time.
nēnuk, "Little Dance": Term of grandiose humility.
nēnxnem: Gathering of the people for a non-sacred dance after the *kusiut* season.
Nēnxē-mēlosaix: 1—"The Dancer Near the Fire": One of *Tlīxpēlīlx-a's* names, and hence a designation given to shamans.
2— *Kusiut* name of a Bella Coola man.
Nēxnelīmalaix: Kusiut name of a *Nusjalst* man.
nēnlemtem: One who has preserved a marriage song.
nēnwēlemsk: The intangible strengthening that comes to a bridegroom as a result
[585] of the oration of his ancestral myths and the giving of presents to the bride's
[431] relatives when they first come to his house on the wedding day.
Nēlkēlaix: Daughter of the first people who came down to Mount *Tnalsi* in the
[524] beginning of time.
nēlk'ctl: Wooden ring used in a game.
Nēlkēls: Place on Dean Channel, about three miles from the head, where the deer formed a colony soon after the beginning of time.
[825] *nēkpaq':* Otter.
Nēllēnk: Name of a certain spot where mountain goats are wont to congregate for mating.
Nēlxemlaix: 1—"The Restorer": One of *Tlīxpēlīlx-a's* names and hence a designation given to shamans.
2—One of the first men to settle in the upper Bella Coola valley in the beginning of time.
[556] *nēnem,* "Brought to Life": Term applied to a copper brought back from a cemetery and renamed.
Nēnemlmut: Shaman's name derived from *Tlīxpēlīlx-a.*
nēlxēmēnu: "I have saved you."

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Nuxuxuyaxuxu: Woman endowed supernaturally by *Awi'lkuulaxa* and serving as patron (?) to a *Suciut* dancer.

[719] *nuxuxlaix*: Omen of death.

Nuxuxuxuxlaxux, "The One Who Is Thought Of": One of *Nuxalkilaxa*'s names and hence a designation given to shamans.

Nuxuxuxulaix: 1—Man dwelling in *Kumaqua*'s house.
2—*Suciut* name of a Kimsquit woman.

nuxuyim: The cry of *hi, hi*, uttered by Cannibals.

Nuxuxuxuy: *Suciut* name assumed by a *Stuie* woman in the beginning of time.

[424] *nuxuyuxuxux*: *Suciut* with right to display a puppet-patron. The difference, if any, between this and *galaxux* is obscure.

Nu'uxuxlhuxuxaix, "The Widower": One of Raven's names as child.

[535] *nuxlxxxlhd'ux*: Synonym for *hixuxux*: Payments made by the wife's relatives to those of the bridegroom on first arrival outside his house on the wedding day. They are said to be in return for "Food" received from them on many occasions.

Nuxlxxxlxlxlxa, "Heedlessly Deaf": Name taken by a wife in consequence of slights received from her husband's relatives.

[302] *nuxuxxxix*: The binding, by a warrior, of his hair into a top-knot.

nuxlxlxx-i: Medicine brewed in a skull.

Nuxlxxxlix, "Place of Much *Hixuxux*": Village in the middle Bella Coola valley.

Nuxlxxxlix: *Suciut* name of a Kimsquit man.

Nuxlilxxxlxx-a: One of the first women to arrive at Rivers Inlet in the beginning of time.

[805] *nuxuxuxuxx-il ux xuxy"ulx*: One year.

[828] *nuxux*: Envy, in the sense of desire for something from which one is debarred by lack of prerogative.

nuxlxil, "Empty House": House in which a *Suciut* dance is taking place.

nuxlxlux: The throwing of grease on a fire to heat, both literally and figuratively, a rival.

[821] *Nuxlxly"*: 1—Supernatural beings responsible for an eclipse.
2—Eclipse.

[827] *nuxulixlx*: Physical strength of the body running down the sides from little finger to little toe.

nuxuxuxix: Hoot-like cry uttered at the coming of a call for *hixlxux* and other important *Suciut* rites.

[777] *nuy"xxxxlxlix*: Unexpected stroke of good fortune.

Nuyxxlxxlxlx: *Suciut* name of a Kimsquit man.

[772] *Nuyxxlix*: Site of an ancient town on Schooner Pass.

Nuyxxlxlx: The upper heaven.

nuyxxx: Woman with thick pubic hair.

Nuyxxxlxlxlx-i: A *Stuie* repository.

Nuxlxpxxxxxlx, "Where *Alquxtun* Speaks": One of the names of the supreme god's house.

[824] *nuxtuyxx-uxy*: Cottonwood bark.

Nuxtxxlx'xlx, "The Place for Catching Salmon": Name assumed by *Smoaus* in the beginning of time.

nuxtlxuxy: Canoe-maker.

Nuxtlxux: River entering the Bella Coola from the south near *Nuxlxlx*.

[535] [869] *nuxtxlxxy*: Children's dance which serves as training for *Suciut* rites and to provide entertainment.

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[227]
[585]
[425]
[828]

nuxlaimas: Synonym for *qwaw-o*, the large cone-shaped sound whistle.
Nuxqua-qai: Side valley of the Kimsquit River.
Nuxqua-kuil: Side valley of the Kimsquit River.
Nuhlquicktanee-a, "Nuxwa River": River flowing from the north into the northern corner of the head of North Bentinck Arm. The Anglicized form is Nuhanee country.
na'nagaiken: Name supposedly born from another at one level.
Nuscuzzi-o: Lemmy village.
Nuwakuth, "The Mother of Dogs": Name given to a Bella Bella woman in an ancient story.
Nuyaik: Bella Coola valley.
Nuyaikmuy: Inhabitants of the Bella Coola valley.
Nyguze: *Kwicut* name of a *Smet* man.
Nyuwa: Name of a female conqueror.
Nyukwalaiuia, "The Light Giver": One of the names of the supreme god.
nyuyu: Light.
Nyuzia: *Kwicut* name of a Bella Coola Camchiel.
Nyuzzaikkuiu: *Kitlope* name of a Kimsquit man.
Nyuzzalaxmu-a, "Stick-Breaker": Name taken by daughter of the first settlers at *Smet* in the beginning of time.
nuzzaxwaik: Mountain goat with long hair on its chest.
nuzzimut, "The Silent Night": The hushed assemblage of *kokwiut* after departure of a Camchiel.
nyuzzuzzim: Cross-piece which holds upon seventh of chicken net.
Nyuzzulo: Village on Dean Channel below Kimsquit.
nyuzzulokuum: Public promise by the parents of bride and bridegroom on the wedding night that names will be provided for resultant children. This is combined with an oration of origin myths. The term is also used for a similar promise of rights to hunting grounds, although the granting of this is extremely

[828]

Nyuz: Mountain near *Smet*.
nyuzkiskiaut: Person who wanders away from home in dangerously.
Nyuzl-skois: One of the first women to settle at *Tal* in the beginning of time.
Nu'yuz-laius: Land of salmon.

O

[824]
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o'alqua: Kimsquit term for *o'kik*, orchids.
O'a: Kwatna hul mentioned in an ancient story.
okik: Grass with edible roots growing on tide-flats.
Okjamaiy: Valley pre-empted by one of the first settlers at Kimsquit in the beginning of time.
Okjaimuis: Herald who came down to the Dean River in the beginning of time.
oky: 1—The *kwicut* prerogative of everything.
2—Red, *adjective*.
Oksiwi: *Kwicut* name of a *Smet* man.
Oliliyaiya, "The Worthless One": Name assumed by a woman in consequence of slights received from her husband's relatives.

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Olokkimut, "The One that Changes Itself": Supernatural name of spring salmon.
'omimilil': Assemblage of the people for feast of any kind.

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middle/late: Goods obtained by a man's own exertions and forming the nucleus of his wealth for a potlatch.
mothers, plural, elevenses: *Kaxtal* powers.
O'mista: Kwakiutl man mentioned in an ancient story.
O'motlem: One of the first women to settle at *Smoo* in the beginning of time.
O'motlemet: Son of Raven in the beginning of time.
Omqemtlidzis: 1—One of the nine supernatural siblings.
2—One of the first men to settle at *Skidegat* in the beginning of time.
3—One of the first men to settle on the Kwaquatl River in the beginning of time.
4—*Tsimsiat* woman who died about 1915.
Ondium: enemy village.
Onqut: *Kaxtal* name of a Bella Coola *kaxtalem* dancer.
Onthul: 1—Ancestral name of a *Smalait* man.
2—Celebrated Kwaquatl hunter.
'onthuxul: Any ceremonial rite, especially an *o'alt* dance held subsequent to the *kaxtal* season.
Ontsmalkum: *Kaxtal* name of a Kwaquatl *kaxtalem* dancer.
Onqunah: Man mentioned in an ancient story.
oomkhlaxum: The taking of food to another tribe for consumption festivals.
Oomkhlaxus: Supernatural being who sleeps perpetually, literally, "The Sleepy One."
Opeelkaqa: 1—Village in the middle Bella Coola valley.
2—Celebrated Bella Coola warrior.
o'pok: Skunk cabbage.
Opokhlas: Supernatural being, herald of *Sqaoxtlus*.
oqla: The snapping of sound sockets in sweden, this being the final rite of initiation.
Oqmut: 1—One of the first men to settle at *Nusqulait* in the beginning of time.
2—One of the first men to settle at *Skidegat* in the beginning of time.
oqlu: Temporary fish dam of interlocked branches.
Oqmu-o: Small mountain on south side of the Bella Coola valley behind *Qumqu-is*.
O'qut: Place near *Smoo*.
Oqumkhlaxus: One of the first men to settle at *Sqaoxtlus* in the beginning of time.
ojoxtlawut: The leading woman of a bride to a groom during a wedding.
ookhulus: Hereditary tendency.
oolulus: One made sick by salmon, especially a woman who suffers from this cause through disregard of abstinence taboos.
oopus: Variety of dog salmon found at Bella Bella.
o oosalqumamis: Conferring of ceremonial names at a potlatch.
ootsmamis: The performance of a *kaxtal* dance with supernatural dog salmon as powers.
Ooxqlayaq, "Trudeau Place": Village in the lower Bella Coola valley.
oqulus: Distribution of strips of mountain goat skin at marriage.
ootsmoolus: "Where are you going?"
Oo-ulilag": "Lake-headman": A mythical monster.
ookwalulus: First night of a potlatch.
oolik: Third oldest brother or sister.
Olaqus: Name of Mink as child.
O-lisk-il-Sisiluq: One of the names of the supreme god.
Olowa: Celebrated *Wuyal-a* warrior.

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anuka: Possessory or locating ground preceding tree names.
Palaiwa: Kwaqwit fishermen.
Pauk: Calvert Island.
Sulgawas: Synonym for *Xenaxenkiuk*, one of the nine supernatural siblings.

P

[495] *Pat'a*: Small wooden dish.
Pekuxit: Lughan messenger of the dead.
Pe'x: Place on mainland opposite north end of Pruth Bay Island.
[493] [493] [493] *Pexexum*: Synonym for *nuhnuchstwas*. Payments made by the wife's relatives to those of the bridegroom on first arrival outside his house on the wedding day. They are said to be in return for "food" received from them on many occasions.
[492] *Pexexwa*: Ancestral name of a Pruth Bay man.
Pexuchs: Bone needle.
pixuxlis: Anything powerful and dreaded; the word is frequently applied, characteristically, to Cannibals.
Pi-xuk: Small stream rising north of the Bella Coola valley and east of the Nuskumerry; it flows into the head of South Bentinck Arm between the Nuskumerry and the Bella Coola.
Piyaiks: Bella Coola man figuring in a story.
pokil: Shooting snake.
pomaxis: Stone spirits.
[825] *Popkiks*: One of the first men to settle on *Snuhil* in the beginning of time.
pkun: Mosquito.
Punpulxwalmux: Name assumed by *Semaux* in the beginning of time.
pu-qmaxs: Victory of enemy.
Puskw: Celebrated Bella Coola chief who died about 1880.
Pi-tsle: Mountain Man, the point between Labouchere Channel and North Bentinck Arm.

*524 [524] *puyat*: False hellebore.
411 *pukkus*: Bow, weapon.
195 *Puyitx*, "Fallen Heavily with a Crash," an often a dead tree elsewhere to words. The term is used ceremonially when referring to the death of an old and influential chief.
[372] *puxtul*: Tree, probably birch, used for torches.
[825] *pukwa*: Shooting of chiefs.
[825] *pus*: Halibut.
[825] *pu'x*: Crabapple.
[824] *puxth*: Bunchberry.

Q

[525] *Qa'aklis*: Known Inlet man, living in the last century.
qai: King stick in a gambling game.
qaiaxqaaklal: Women's drowning cry uttered at the appearance of a masked dancer.
qai-aqqa: Uncommon term for the normal day of a *Suciat* dance, applied to the rites taking place during the day itself only.
Qaiaxw: Name assumed on the grandson of *Semaux* in the beginning of time.
Qal'lis: Man mentioned in a story.
Qalkw: 1—One of the first women to settle on the Dean River in the beginning of time.
3—Celebrated Bella Bella chief.

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sulilim: Genus of dwarfs, generic term.
sulim: One of the heroines, probably exophoric.
sunu, sunulis, sunus: Mother, term used by child.
Sunulisum: Celebrated Carrier chief.
Sutsus: 1—Village on west bank of the Nuskumamoosq, about three-quarters of a mile from the sea.
2—Mountain behind the village.
Suwaqunmuxw and Isla: names of a Kimsquit man.
swaxalaxila, swaxus, swaxusulus: 1—Term used for spring salmon during the ritual following the first taking of the fish. [825]
2—Term used by *swaxy* to human beings, who are like salmon to them.
3—Salmon, in the language of supernatural beings. [198]
swaxila, "Bear Fastenings," i.e., something binding: The function of the "Bear Crossing" and other presents given with a wife which bind her to her husband. [515]
swe-hulis: Unidentified species of duck. [431]
Swenmantis: Kwakiutl term for "The Wasgoo," a female supernatural being. [825]
Swetsus: Kwakiutl name of a *Sisaok* man.
Sx'ayaxs: eating chief living soon after the beginning of time.
Sxayl'Aq: Chief who came with the first settlers to the Dean River in the beginning of time.
Sxilas: Carrier pronunciation of *Tsaqlas*, one of the first men to settle on the upper Dean in the beginning of time.
sxlaxum: Rattle with ability to produce a puppet-person, cf. *mayaxsmas*.
sxoxus: Dentalium. [515]
Sxlimaay: Slave mentioned in an ancient story. [825]
sxoy': Dog-fish. [824]
sxu: Rabbit.
sy'a: Salmon-berry.
Syaalasnalis: One of the first men to settle at Schmoser Pass in the beginning of time.
syaamis: Unidentified plant. [825]
sydim: Black cod.
sym, "A Wiping of the Feet upon the Ground of Chiefs": Term applied to a deadly insult offered to persons of importance. [578]
symx: Wooden armour. [714]
Symxhalas: 1—Village on east side of South Bentinck Arm.
2—Island off Rivers Inlet.
3—Island.
Syn wemalis: One of the names of Raven as chief.
Syuk: 1—One of the first men to settle at *Sisiklal* in the beginning of time.
2—One of the first men to settle at *Sisaok* in the beginning of time.
sy'ts: Unidentified migratory bird, black in colour. [825]
Sytsiliss: Smouch River, near Bella Bella.
s'yuxs: One of the *s'alt* dances.
Szalus, "Head": *Sisaok* repository named from part of a supernatural creature. [578]
sz-k'ayaxsdzedzaynam: A verbal exposure of what should have remained concealed, such as comments upon the slave ancestry of a person whose blot in this respect has been covered over by lavish giving. [431]
szkalalitsis: Presents distributed by a wife to strengthen her husband's seat, and thus prevent him from "wobbling." [552]

2:McDermith R-5 (1922-1924) 1948
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Saiaił: Thunder, anthropomorphized.
Saiyaxs: *Kaxlan* name of a Kimsquit man.
sáłáx: Historical account, the term does not include ancestral myths or other personal property.
se-ñaiłaxsaxs: 1—Food distributed by the donor of a *hexlaxt* dance, the term is also applied to presents given instead of food.
2—Food stored up for this purpose, or even for a meal.
se-ñaxs: Consolidative marriage.
se-ñiłaxsaxs: Presents given as "Food" by a bridegroom and his relatives to the bride's kinsmen when the latter come to his house on the wedding day.
sełhałdáłaxsaxs: Profession of *hexlaxt* entertainers.
sełhałdáłgu: Object obtained by a shaman from a supernatural being and displayed by him.
sewł: Inshore salmon.
Sewáłgwaxłdáłs Ałgaxsáxs: One of the sons of the supreme god.
Sewaxsewaxłáxs: Supernatural being who has the prerogative of ascending to the land above.
Sewaxłáłas or Sewaxłłaxłáłaxs: One of the names of Mount *Newásqúte* as chief.
Sewaxsiwáxsas, "The Light Bringer": 1—One of Raven's names as chief.
2—Ancestral name of a *Stuie* man.
3—A celebrated Bella Coola hunter and chief.
sisa-; sesaxsa, sisáxi, sesaxsa plural, *sisaxsa-ła-:* Comrade, especially one engaged in an enterprise with the speaker.
se-sła: Spoon-shaped clover cones.
Sesłas: Village at outer harbours North and South Bentinck Arms.
Sesłqumaxs: River flowing into the middle Bella Coola from the south.
Sé-łaxs: Death, anthropomorphized.
sełáłas: Whetstone, archaic.
Sé-xił: 1—Kimsquit River.
2—Village near the mouth of the river.
Sé-xłaxmq: Inhabitants of the Kimsquit River valley.
sexłmu'a: Raft.
Sé-xłmuxsa-ła: Shaman's name acquired from Death.
sexsa: Pillow.
sexsałaxł, "Pillowrest": *Kaxlat* ceremonial at which no call is present.
sexsi, sexsáłas, sexsłaxs: Brother or sister younger than speaker, especially the youngest of a family.
Sexsłaxs: Proper name of a youngest brother mentioned in an ancient story.
sexłaxs: Bracken.
sexsłaxs: Tide flats.
sexłjaił: Heart.
Sełxsłaxsas: That part of *Sexp*[a] which did not fall in the crash at the beginning of time.
Sexsłaxł: Village on Rivers Inlet.
Sexsłaxła-ła: Part of a peculiar repository.
sexsxałłáłaxsi, "Like Salmon": The so-called "Winter Salmon," probably steelhead salmon, obtained by Raven in the beginning of time.
se'sxsta, "Resting Place": Limit of the sun's course. The word for December is connected with this.
sexłwałaxs: Leader of musicians.

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[192] -ilqa: Supernatural good luck.
[192] -ilqaxv: Fog.
[325] -ilqv: Pack-rat.
-ilt: Mind or mentality.
[828] -ilqvx: Place of lucky finds, such as a point where whales drift ashore.
-ilxaikaikv: Cannibal wizard's removal from the land above.
Ilxilaxv: One of the four women to settle at Bella in the beginning of time.
-ilxmil: Mountain.
-ilxnk or -ilxkv: Salmon, generic form.
-ilxqvmxikv: (Probably) viscera of an animal, eyeball.
Ilxvlxmaikv: One of the four women to settle at Green Bay in the beginning of time.
[178] -ilxvlxv: Story, i.e., a legend which, lacking sociological significance, can be related by anyone.
-ilxqvx: Woman mentioned in an ancient story.
[822] Ilxil'kvmx: Bella Coola chief.
-ilxqlxmxvlx: Darkness, anthropomorphized.
[825] -ilxqlxv: Anger.
-ilxtx: Sun.
Ilxvmkikv: 1—One of the four men to settle at Green Bay in the beginning of time.
2—Name received by one of the four settlers at Bella Coola in the beginning of time.
Ilxvmkvlxtx: 1—"The Light Maker": Name of the supreme god with reference to his control of the sun.
2—Ancestral name of a Bella Coola man.
3—Adult name of a Kimsquit man.
4—Ancient name of a Kimsquit man.
Ilxvmxv: 1—Daughter of the supreme god.
2—Bella Coola woman.
[827] -imxlx: Marten.
Imxul, "Enemy": Village in the lower Bella Coola valley.
-inpalxtkv: Game played with miniature spears.
[575] -inmaxk: 1—Sodality intimately connected with chiefs.
2—Member of the society.
-inlaxl: Supernatural creature somewhat resembling a double-headed salmon.
Inmxmkikv: Shaman's name of a dead woman.
-inlxlxl: Present, invisible to all but the owner, given by Thunderbird to the one favoured.
[601] -inlxmx: Father's sister or mother's sister (in either direct or indirect address).
[583] -inmxmkv: The commercial strength acquired by a child through the repurchase of its mother.
[431] -inqa'xl: Presents given as "Feast" by a bridegroom and his relatives to the bride's kinsmen when the latter come to his house on the wedding day.
[585] -inqaxl': Western dock (plant).
[824] -inxmxmxmkikv: Snowberry.
-inxqalxlxv: Distribution of carpentry tasks prior to a potlatch.
-inxqvmxlx, "Food Supply": Synonym for -nl'akam, ancestral hunting-ground.
[825] -ixk!x': Porcupine.
[824] -ixk'ax: Black huckleberry.
[821] -ixkxlxkikv: Eye-lashes of the supreme god, i.e., sunbeams.

dakt: Deadfall.
dakwanakhs: To lament ceremonially, the term used to describe the women for a memorial potlatch.
Dauk, "Salmon": Ancestral name assumed by a *Sanyakt* chief about 1840.
dawish: Supernatural creature dwelling in water.
day: Away.
dawus: Splinters projecting upwards from the hole of a broken tree trunk.
Dawushyakwa: One of the four women to settle at *Sanyakt* in the beginning of time.
Dayats: Chief of the spring salmon.
dechimkun: Narrow strips of goat skin with wool attached, distributed at memorial potlatch.
dekeis: Sharpness.
dekwadjus, "The Opening": Ceremony when the first public presents are given to the family of a future wife, following the announcement of betrothal.
dip: To sew, especially with the aid of a frontal bearing of stitch.
Dismaiyit: Name now mentioned in an ancient story.
dissa, "Come Eat": Call of invitation to a feast drawn in the upper Bella Coola valley.
dissus: Cloud.
dyaus: Thick hide, either of moose or caribou.
dzaus: Semi-circular knife used by women for cutting salmon.
dzauts, *dzautsut*, or *dzautsjus*: 1—Frontal bearing of stitch for sewing purposes, especially when the garment is a member of a secret society.
2—Final *hostut* rite at end of the ceremonial season.
dzawiss: To sew by means of the frontal pounding of stitch.
Dzeid, "The Charred Portion of a Half-Consumed Log": *d'ulk* name obviated in the beginning of time.
Dzemsiid: Name used by a group of four settlers near *Dzuz* in the beginning of time.
Dzemsidiwa: Daughter of the four settlers at *Nuqkait* in the beginning of time.
dzi'kuis: Tongue.
dzimsiwaus: 1—Raw seeds of strands of cedar bark.
2—Ancient name of round hand-drum.
dzip: Ceremonial designs executed on the exterior front wall of a house.
dzisk': Rain.
Dzisk'imwa: Ancient name of a Kimsquit man.
dzuk: Wasp.
Dzukumwaiis: Rock on shore of North Bentinck Arm where war trophies were washed.
Dzyuskiid: Name of lands brought down by four settlers at *Sk'aiid* in the beginning of time; the term was also applied by them to one of their female relatives.
ebel, *wastiin*, *ebeni*: Parent-in-law or child-in-law.
ekkip: Suitable place in the river for setting chicken nets.
ekkus: Game played with throwing sticks.
ekuiut: Synonym for *yaawas*, the tangible or intangible prerogative possessed by some *hokusiut* in addition to a *dawa* rite.
ekuwakus: River sculpin.

qaaxaxa: 1—Ghostly goblin.
2—Haunting song.
3—The wailing of mourners at a grave.

Qaaxaxa-as-k: "The Weeper": Female supernatural being whose appearance indicates the death of a child.

qaaxaxaxaxaxa: Traditional hunter prerogative consisting of the right to sing of *Sukvinda* during herring season.

qaaxaxa: Vision.

Qaaxv: Eldest name of a Bella Coola woman.

Qa-ik: Whitewater River, the southern fork of the Bella Coola.

qaax: Long grass suitable for pasturage.

qaaxl: Smoked spring salmon with the bone removed.

qaalx: Heavy, adverse.

qaaxaxaxa: "The One with Many Descendants": Term used to describe an elderly man with many children and grandchildren.

Qa-: Man mentioned in an ancient story.

qak: Canoe, resembling a log of wood, pointed with wooden bows and sterns.

qlaxv, qaxalx, qlaxaxalx: Unsolicited, the respective indicative endearments.

qaaxaxaxa: The imposition of eight dives on the heads of those quarrelling in public three.

qk-s: Gull bladder.

qlqlaxa: 1—Breathing.
2—Sound of a sound whistle, referred to as the breathing of *Sk'alalis*.

qlxl: Chicken grouse.

Qlxalxalxalx: 1—Ancient village in the upper Bella Coola valley.
2—Place of purified power on site of ancient village.
3—Extra anthropomorphized being responsible for power in this locality.

Qlqlaxv: Supernatural being resident at the mouth of every river.

qlaxaxv: The voice.

qlaxal: Dried chokecherries.

qlxlxalx: 1—Shaman-like power, as brought by the first people in the beginning of time.
2—Bella Coola women.

qlqlaxv: Eclipse.

qlaxaxalx: 1—One who keeps in touch with a concealed Cannibal.
2—One who has the inherited right to assist during or assist dancers; this prerogative occurs in Kimsquit only.

Qaaxlxlxlx: One of the names of the supreme god.

Qaaxlxlxlx: One of the names of the supreme god.

Qaaxv-s: 1—Synonym for *Sk'alalis*, q.v.
2—Ancestral name of a Bella Coola woman.

qaqlaxv: A possession, such as a myth or a prerogative, inherited from the distant past, usually from the coming to earth of the first people in the beginning of time.

qaaxaxaxaxa: Debris from stone seen by squirrels.

Qaaxaxa, "The First": One of the first men to settle on the Kimsquit River in the beginning of time.

Qaaxaxalx: Man mentioned in an origin myth of a southern locality.

qaaxaxa, qaxalx, qaqlaxa: Friends.

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Sang'mut: *Kwakiutl* name of a *Heiltsuk* man.
Sapmo: *Kwakiutl* name of a *Nuxalk* man.
sqakwaxmus: Scalp.
sqamukh: Gnarled projection of wood from a knob knot. [824]
Sqaxiskaqumaxa: Supernatural being who wakens his fellows in the morning.
Sqaxuthlaats: One of the first women to settle on the Kimsquit River in the beginning of time.
sqaxiwlus: Temporary camping place.
Sqaxuskh, "The First Born": Name brought from Kitkata to Kimsquit by a marriage in the beginning of time.
sqekh: Bear.
sqekwa, "A Washing of the Hands": Term used to describe a marriage arranged by the offending party to settle a feud. [581]
sqeyendaxa: The forcing upwards of water at high tide, through openings in the rocks at sea-level. [825]
sqhikhlaxus: Person who pounds cedar-bark.
sqhiltsa: Tools for pounding cedar-bark, specifically the upper beater.
Sqhiqhlaxa-i: Region on the east side of Dean Channel, about one mile from its head, where supernatural power is localized. [778]
Sq'eeaxsta: Island west of Namu.
sqeka: 1—Pudenda.
2—Variety of *snang* with female organs. [824]
sqeuthkwa: Unidentified berry. [821]
S'qi', Cold Wind: A supernatural being.
Sqekwaxta: Meeting place of chiefs on rock ledge behind *Semqaxa*; the term is probably applied to any meeting place of chiefs.
sqila: War-knife used by Raven in the beginning of time.
sqmiy: Chiefess.
sqnus: Eagle down. [825]
sqnustjat, "Eagle Down-sun": Rhetorical reference to a present for which no return is expected. [431]
sqnuqaa: Long, delicate feathers on an eagle's breast. [825]
Sqnuqaxhalaits: *Kwakiut* name of a woman sent down near *Nuxalxt* in the beginning of time.
Sqnuqayd'uqalimut: *Xaaisla* name of *Xaaisla* origin.
Sqnuqsqusta: *Xaaisla* name of a Kimsquit woman.
sqsl-a: Unidentified berry. [824]
sqsuxk: Alder wood, dead and dried. [825]
sqtsles: Spring salmon which have spawned.
sqult: Hunting ability. The term usually refers to the ability of the supernatural artisans to hunt, i.e., to kill, human beings.
squlut or squlutuk: Stone, suitable for axes, found on Mount *Nuxalxt*. The name of the mountain is said to be derived from this. [316] [103]
squma: 1—Chest.
2—Smoke cure for diseases of the chest.
Squmk: Land of Ashes. [584]
squsuts: First proposal of marriage if made by relatives of the man.
squla: River sand mixed with small pebbles.
Squtsda: Mountain on north side of the lower Bella Coola River. [825]
squxua: Flood.

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NEB Bellacoola NEB

[824] *qaqlip*: Cedar roots.
qbal: Sing.
qbalqbalem: To use a sling.
[578] *qelc*: Term of opprobrium applied to a woman, signifying slave economy.
[821] *qemqemc*: Fleecy cloud.
qenk: Muscle-like power which binds the mouth of a Cannibal against ordinary food.
[412] *qlaxa*: Massive coach.
Q'q'l: Land of Ashes, alternative name for *Squaxl*.
qlo: Undivided harvest.
[601] *qmlqmc*: Distant relative of female sex, when referred to by man.
qmlhaqlaq: Long phallus.
Squaxl: Village in the lower Bella Coola valley.
squaxa: Unconsumed portion of share of food carried away by guests from a meal.
squaxlq: Food distributed for carrying away on canoe.
[415] *squla*: Large, flat, soft basket of broad strips of bark.
[431] *sqlaxaxaq*: Presents given by guests to the donor of a memorial potlatch.
[824] *sqlaq*: Maple.
sqlem: Sudden start that expels the spirit.
sqmqmil: Outer plank of cedar, convex and bark-covered on one side.
sqnaal: Love song or other non-ceremonial composition.
sqnaskm: Fern, probably one of the genus *Aspidium*.
[533] *sqnaskmskm*: 1—Theme of a song dealing with current events, especially allusions to the faults of someone present.
[825] 2—Singers who use this type of composition.
sqnaxl'aaa: Large, unidentified bird.
[374] *Sqnaxlaaa*: Heat: A supernatural being.
[825] *Sqnaxl*: Kwakiutl name of a Bella Coola man.
sqnx'aaa: Loon.
[262] *sqnx'al*: Mountain goat marrow, a food which is said to have remarkable powers of preventing hunger.
Stalqalcaam, "The Increase of the Sun's Heat through the Addition of Five Sticks": *A'alk* name obtained in the beginning of time.
staltmq; *plural*, *staltmtmq*; *vocative plural*, *staltmtmq*:
1—Chief.
2—One of the first men to settle at *Nqaiaxl* in the beginning of time.
3—One of the first men to settle at *Xaaxl* in the beginning of time.
4—Name created by *Smaaaa* for a grandson.
5—*Xaaxl* name of a Kimsquit man.
[601] *staa*: Mother, term commonly used by an adult in indirect address.
[825] *staaskldlem*: Bat.
staaslmut: Step-mother; the term is also applied to other women of the generation older than the speaker and related to him by marriage.
[601] *staatmamtq*: Elderly female relatives of the same ancestral family as the speaker.
[614] *staalc*: Whetstone.
[412] *Staatc*: Man mentioned in a story.
Stap': Mountain near *Tal'io*.
staqam, "What Is Hidden": The correct solution of the Mystery dance.
staxmmtq: Archaic term for chiefs, now used only rhetorically.
[824] *skalc*: Cranberry.

Z: McDonald, E. T. (1922-1924) [1925]
MES Bellacoola MSS

APPENDIX D

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Acquiring: Goods collected by the relatives of a man when working on his monument or carpenter or other artisan in preparation for a potlatch.
Axe-woman: A short-legged person who tries to cross a river; name of a string figure.
Bank: That part of a house on either side of the central fire.
Bathaxa: 1—Being, a supernatural being.
2—Being, intangible fourier prerogative.
Bridegroom: Presents given to the man who leads a bride to her husband during a wedding.
Capamalkulaut, "Dark-Heads": A supernatural being.
Ce-pit: Shadow.
Computer: Shaman, medicine.
Coshut: Brother-in-law or sister-in-law.
Dzonoqua: Shaman's stick with power of life or war and used death on the other.
Eulachon: Bloody grease that rises to the surface of the water when a seal is cooked.
Feast: That on which a chief gets, that is, his ceremonial prestige gained by the distribution of much wealth.
Fisher: 1—Caribou hide.
2—Thong made of caribou hide.
Gamble: Chequer-work under-hock matching.
Gitcide: Caribou.
Glue: Love charm consisting of hair of the one desired mixed with other ingredients.
Gluskoxie: Supernatural being who causes nightmares.
Ghosts or ghostmaker: Mortals, in contradistinction to supernatural beings.
Ghostchildren: Body.
Ghostmakers: Assumption of human characteristics by mankind in the beginning of time.
Ghostwomanbasket-er: Professional name of a female berry-picker.
Ghostwomanbasket-ress: Professional female berry-picker.
Goat: Mountain goat grease.
Goldfinger: Canine.
Grizzly, "What Has Been Divided": Village in the lower Bella Coola valley.
Halibut: Son of the first settlers at Green Bay in the beginning of time.
Hamatsa: Cannibal.
Himwitsaltsa: One of Raven's female Crow relatives.
Ingredient: Red rock paint.
Jaw: Singer's horses.
Kraft: Tree.
Lake-pass: Part of a river where there are rapids and projecting stones.
Marker: 1—Memorial-post, decorated with crest, erected near grave.
2—Plain posts erected near grave to indicate major ceremonies performed by the deceased.
Moon: 1—Village in the upper Bella Coola valley.
2—Famous hunter mentioned in an ancient story.
Moisture: Dried dog salmon soaked in water.
Memorial: Masked representation of a dead person in crest form.
Sky, "Rainwater-Dripping-through-the-Roof": A supernatural being.
Salmonberry: Black raspberry.
Salmon: Ocean.

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APPENDIX D

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Symposium: Supernatural children guarded by the homophonetics in the local idiom.

Ayuel: Name taken by a Slave man in the beginning of time.

attempted: Place in stream or river where a salmon has just jumped.

created: a: Name created upon earth.

consummated: Date.

avuel: Water-tight receptacle made from the internal organs of a mountain goat.

Kwakiutlan, "When Dawn Away the Dead": Date some after the [illegible] epidemic.

cumsnaigh, "Feast": Preliminary presents given to guests at a memorial gathering.

cuaTlenkin, "Mourn-time": Historical term used with reference to the death of a young child.

ayuwet: An adolescent girl, not yet subject to the full taboos of womanhood.

[825] [415] [826] [424] [195]

Y

Yahdzi: Cave.

Yat: 1—Sun, in divine address. As a courtesy title is often used for Indians considered in the spectrum.

2—Mountain-goat.

Yatahanahe: 1—One of the five men to settle at Schooner Pass in the beginning of time.

2—One of the five men to settle at Sandspit in the beginning of time.

[601]

[586] [825] [628] [101]

yatsuwaneh: Exaction of husband by his wife.

Yatz: Dorsal fin of a fish.

yatzhlay: Heavy kind of copper.

yatzuwaneh: Transaction between rival villages.

Yel'ds: 1—Village on head of South Beardslee Arm.

2—Generic name applied to all villagers on South Beardslee Arm.

Yelsheni: Personal name embedded in a Kwakiutl origin myth.

Yemtzuade-yan, "The Breather": One of Tlakqulish's names and hence a deity native given to shamans.

Yenchen: Place name mentioned in an ancient story.

yenkwaneeneh: The leaving abroad of invitations to a memorial gathering.

[824]

Yeshi: Forest consisting of dense underbrush between big trees.

Yesid: Black-skinned cedar-bark pad.

ye-s: 1—Bird sense.

2—Weapon, invisible to mortals, with which a wolf kills his prey.

[601] [824]

Yest, yeuchin, Yiwes: 1—Designation of supreme god used in prayer.

2—Father, term used by child.

Yihkandy: Water-lily.

Yi-gwah: Land inherited by the Kwakiutl.

Yihkwenam: Leading chief of Alaskan and reputed founder of the village.

Yinglaman: Bella Coola chief living in the last century.

Yohsi: Type of sea-going canoe with bow and stern identical.

[825] [601]

yoochwid-a: 1—White-fronted goose.

2—Type of sea-going canoe named from the bird.

Yoos: Husband (*A Kwakwala*: My husband).

yoosut': River.

Yuwwaneh: Chief who came to Cape Mudge in the beginning of time and later moved to Bella Coola.

[192]
Nqamaksiu: Bella Bella *chief* mentioned in a semi-historical account.
Nqaxalt: Northern tribe, possibly Haida.
nqi: Dog salmon.
Nsaklaiq, "Where Deer Are Skinned": Village on shore of Jarvis Inlet on west coast of the Dean Channel.
nsemqaxa: Owl.
[201] *nsu*: 1—Daughter, in direct address. As a courtesy title this is often used for girls considered in the speaker.
2—Feminine suffix.
Nsukmaxkw: 1—One of the names of Mount Dougherty on Dean Channel.
2—Man who descended to Mount Dougherty in the beginning of time.
Nsukmuk: Supernatural name of bald eagle.
nsukmukmil: 1—Type of supernatural house brought down from above by several of the first settlers in the beginning of time.
2—One of the names of the supreme god's house.
[225] *nsukmukmus*: White dog with black and red hair.
[194] *nsuk-nkukmus*: Pleasure walk.
*nsuk^*: Cedar-bark.
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nsu-s: Sailing spoon.
[825] *Nsuts*: Smoke.
Nsuyakliu': Mountain near the Dean River.
Nsuyu: One of the first men to settle on the upper Dean River in the beginning of time.
[826] *nsyaxaqlu*: Red cedar tree.
Nsyaxaq: Locality on mainland opposite the north end of Vancouver Island, probably Knight Inlet.
nsyaxaxaiu: Unidentified grass-like tuber.
[342] *Nsyilxaqa*: Man mentioned in an ancient story.
Nsyilxc: Underground house with entrance and flue combined.
Nsyilxc: Bella Coola sorcerer living in the last century.
[825] *Nsyilxcaxil*: One of the first men to settle on *Nqaxlaiul* in the beginning of time.
nsyilxcu-s: Large clam-shell.
Nsyinkiu: Animal name of a *Sawel* man.
Nsyinkiuc: Lad mentioned in an ancient story.
nsyiqu: Fisher.
[601] *Nsyiwaqkaiq*, "The Sleep Giver": Name of a female shaman.
ni yaxa di ninu: Nephew's wife, term of indirect address.
ni yaxa di sisi: Uncle's wife, term of indirect address.
Nsyiwasil: Man mentioned in an ancient story of the upper Bella Coola valley.
Nsyluc: Celebrated Kitkatla *chief* living in the last century.
Nsyl'aiqu, "He of the Pools": Nickname given to a lad mentioned in an ancient story.
nsyuk: Valley.
Nsyusil, "Where the River Covers the Stones": Village in the lower Bella Coola valley.
Nsyuqsulu: Locality on Fitzhugh Sound.
Nsyulxit: Mountain in the Carrier country.
nsyuluxsulqs: Unidentified hollow-stemmed plant.
Nsyuluxsulqs-tu, "Where There Is Much *nsyuluxsulqs*": Village in the lower Bella Coola valley.
[824]

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Tsaiē: River on mainland opposite north end of Vancouver Island.
Tsapenak: Mountain near Dean Channel.
Tsaw-a: One of Raven's female Crow relatives.
tsāwa: To marry.
tsāwaxw: 1—Marriage in which the woman's relatives make the first proposal, especially one hurried owing to bereavement or other financial stringency in the man's family. [584]
2—Marriage without lengthy engagement.
tsēlis: One having a voice like an eagle's.
tsewaxwaxw, "A Bidding": The arrangement by which a man's son-in-law gives him as "wife" an infant female relative in repayment for his expenses in connection with the weddings of his own daughters. [589]
tsexa: Clover. [824]
tsēxēla: Robin. [825]
tsexwexw: Game played with bows and arrows. [411]
tsexwmis: Arrow. [412]
tsēye: Adze.
tsexwsa: Stone maul without handle for driving fish-net stakes. [825]
tsi: Black bear.
tsiyaxam: 1—One of the *a'ailt* dancers. [586]
2—Ceremonial held to shame a deserting husband or wife.
3—Name taken by an early *tsiyaxam* dancer at Kimsquit.
tsixix: Snail. [825]
Tsixwaid: Bella Bella woman married by *Smoaas* of Kimsquit in the beginning of time.
Tsixwaklila: 1—One of the first women to settle at *Xwiyai* in the beginning of time.
2—Name acquired by one of the first men to settle at *Sisaa* in the beginning of time.
3—Ancestral name of a Kimsquit man.
Tsixwaklilqwē'ms: Woman dwelling on the coast south of Bella Coola in the beginning of time.
tsixwsa-i: Knife of mountain goat bone. [412]
tsixwsik: Red rock ord. The difference between this and *xaisq* is problematical. [825]
Tsixlaxlis: One of the first men to settle at Smith Inlet in the beginning of time.
Tsixlxā'lxā': 1—Supernatural woman known to the people of Smith Inlet.
2—One of the first women to settle at Smith Inlet in the beginning of time.
Tsix'ewa: Servant to the supernatural being *Nuxkiayat.*
Tsoxwiks'ēs: One of the first men to settle at Smith Inlet in the beginning of time.
Tsqmai-ks: Supernatural woman resident in the land above. This word is said to be unrelated to *Tsqmē-ks,* although a common origin seems probable.
Tsqmē-ks: 1—Supernatural child resident in the land above.
2—Name acquired by a female child in the beginning of time. [824]
tsqtsi: Fir-bark.
tsqwaq: Correct term, in the language of Raven, for skull-cap worn by adolescent girls. See *dzawaxa.*
tsu'awala: The pouring, by a shaman, of grease from ten vessels on the fire as a means of curing the sick.
Tsuxwa: One of the first women to settle in the Dean valley in the beginning of time.

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Tsawaywiid: Name acquired in the beginning of time by a Rivers Inlet man from a sea-lion.
Tsetsaddzhaf: Swallow.
Tsi'mmenkhlin, "The Walking One": Supernatural name of the water spirit.
Tsitsawats: Song sung during Cannibal dance while the performers run from house to house.
Tsiwas: Mountain goat clown.
Tsiyu: 1—One of the first men to settle at *Stuie* in the beginning of time.
2—Wife of Mount *Nusqulsi*, whom in human form at the beginning of time.
Tsiyuqalitsa'a: One of the nine supernatural siblings, a woman who brings aid to those in sickness and is thus the initiator of shamanism.
Tsiyuts: Sea-lion.
Tsuxuxulmut, "Be Like a Person": Instruction given to a stick in the beginning of time. This designation has since been used as an ancestral name.
Tuk': 1—Moon.
3—The month.
Tukulp: Virulent skin disease.
Tupaia'i: Cormorant.
Tupa'el, "Small Mound": Village in the lower Bella Coola valley.
Tupaxis, "Maligner" or "Defamer": A supernatural being.
Tupu: 1—Gull.
3—To cut wood for smoke.
Tutsamp: "Cut!" Call used on second day of *kusiut* dances.
Tuyaqulum: Small trickle that flows from rocks near the Hot Springs on Labouchere Channel. The term is probably applied to other similar rivulets.
Tuzhai: Water-tight basket.
Tsaiaa: Water-washed stump with smoothed, radiating roots.
Tsaiqa: Region on the upper Kitlope River.
Tsaiuxil: Tump-line.
Tsaka: Navel.
Tsakuk: Raven's canoe in the beginning of time.
Tsaqa: Mink.
Tsaxiljut, "He of the Big Family": Term used to describe a man with many descendants.
Tsa'a: Synonym for *slaxnaxmimus*, the repurchase of a wife from her husband. This term is perhaps used in Kimsquit alone.
Tsayimus: 1—Fawn.
2—*Nuxtaklaay* name of a Kimsquit woman.
Tsi'ntsa: Star in the Great Bear.
Tsipuq: Lower of the two beaters used in the preparation of cedar-bark.
Tsiyamitsa, "Pacing": Village at head of South Bentinck Arm, synonymous with *Talio*.
Tsiyhaut: Hat with flat top and broad brim.
Tsoiur: Stonecrop.
Tsuxulak: Kimsquit shaman mentioned in an ancient story.
Tsu-kmai: Bella Coola warrior living in the last century.
Tsukla: Kimsquit hunter mentioned in an ancient story.
Tsul: *Kusiut* name of a Bella Coola man.
Tsuxtmum: Village on east side of South Bentinck Arm.
Tsu'it: Green barnacles on water-covered stones.
Tsuxu: Large woodpecker, species unidentified.

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Ts'ak'as: Kitkaha River.
Tsilwaskila: Eagle that perched on top of a post supporting the sky in the beginning of time. [825]
tsimo: Animal's entrails.
tsi'o: Note of the *tsuskus*, foretelling death. [763]
tsimoot: Cormorant, in Bella Bella language.
tsitkcmem: Goods taken to her husband by a deserting wife on her return to him. [536]
Tsitsut: Rumbling Bay.
Tsitk, bald eagle: 1—Village in the lower Bella Coola valley. [431]
2—Bald eagle.
3—Name created for himself by one of the four artisans at Kimsquit in the beginning of time. [825]
tsox: Novice, either *hamats'a* or *dzonoqua*.
tsoxmusem or *tsoxmisis*: First night of a *hamats'a* dance.
tsoxnalalamut: 1—Heavy copper in *Kwaxsistalanuxsiwae*'s house.
2—Name obtained from these by a *Salish* man in the beginning of time.
Tsq'Alimut: *Kusiusem* rite in which the performer's head appears to be pulled off. [415]
tsqu: Closely woven basket of spruce roots.
tsuqmamis: Any act of an unclean nature which prevents a supernatural being from using the purposeum. [784]
tsuku: Presents distributed when a *nusalt* initiate dances. They are provided by the dancer "To Shield Our Eyes" from the *nutsimaw* and serve to recompense the carpenters and others who have assisted in the rite. [431]
tsuna: Bolt. [465]
tsuna: Nettle. [824]
Tsundakis: Woman resident in the far north in the beginning of time.
tsupaljut: The giving of presents to the servants and associates of the dancer of a potlatch in return for being served with food in a rude manner. [431]
tsputk: Small woodpecker, species unidentified. [824]
tsputku: Winter wren.
tsqmuk: Spawning sockeye salmon. [825]
tsukkhu: Intangible *hamats'a* prerogative consisting of the right to scratch the genitalia. [424]
tsulkus: Prompter.
Tsumkiluk: One of the first women to settle at *Snukalt* in the beginning of time.
Tsumkiluk: One of the first men to settle at *Tsumot* in the beginning of time. [824]
tsumsalp: Unidentified tree of which the bark was smoked. [825]
tsutsukmay: To grasp firmly with both hands, *archaic*.
tsutspin-i: Trout, *plural*.
tsuts'ut'alqmik: Ceremony resembling a potlatch given by a chief for the benefit of his fellow-villagers, especially during the year preceding his main rite.
tsuxys, "What Is Good": Synonym for *dzonoqumsem*, the repurchase of a wife from her husband. [583]
Tsutsut-as: Synonym for *Nuxtelbixnalkus*: Supernatural being who shamelessly begs food from his fellows.
tsuxsiwae: 1—Masked figure, usually in crest form, which appears to assist and s'alk initiates.
2—An appearance, that is, the coming into sight of what is usually invisible.
Tsutsilis: Supernatural hunter of mountain goats.

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Tsaskulaiwut: One of the first men to settle on the Kimsquit River in the beginning of time.

tsitsulaiwut, "A Coming up from Below into Plain Sight": Term used with reference to the obtaining of a cult through the medium of Dark-Shade.

[424] *tsimut*, "Whence We Come": A possession, such as a myth or a prerogative, inherited from the distant past, usually from the coming to earth of the first settlers in the beginning of time.

[103] *Tsuk'uk*: Old village near the head of Dean Channel, at the site of the present cannery on the opposite side of the fiord from Masiaw Cannery.

Tsuqwa-tsqin: Tree, inhabited by owls, behind the supreme god's house.

tsuwulkumulh: Space in a house between central fire and row of chiefs seated behind it.

U

U'ulaxus, "What Is Wanted Is Lacking": Name created for himself by one of the first settlers at *Alqaltsi* in the beginning of time.

W

Wa'aiku: 1—One of the first men to settle at *Qwiqwi* in the beginning of time.
2—One of the first men to settle at *Snuhil* in the beginning of time.
3—One of the first men to settle at *Nuxwalit* in the beginning of time.
4—One of the first men to settle at Rivers Inlet in the beginning of time.
5—Name of the Kimsquit River as chief.
6—Stand name of a Kimsquit man.

[825] *wai'a*: 1—Coho salmon.
2—Name acquired by a man from coho salmon.

Wa'aiuxum: Man who descended to the Clearwater River in the beginning of time.

Wa'akimai: 1—One of the first men to settle at *Stuie* in the beginning of time.
2—Fraser River.

Wa'awas: Village at Kwatna Inlet. This word is in the Bella Bella language.

Wa'qkimai: One of the first men to settle at *Stuie* in the beginning of time.

[825] *wal-tsqis*: Lynx.

[586] *wakis'*: Woman who has deserted her husband.

wakumpsmas: To express a desire concerning the disposal of one's goods after death.

wakwiw: "I go."

[824] *wallitsmaxlaixwalas*, "The Most Potent of the Pond": Water-lily.

Wanqt: Name of *Smoosa*'s grandchild in the beginning of time.

Wanuy: 1—Rivers Inlet.
2—Collective term for the villages on its shores.

Wasmqsiuis: *Nuxalkmq* name of a Kimsquit man.

Wasmul-is: Celebrated shaman, central figure in an ancient tale.

Waxyal-a: Tribal name of one of the Bella Bella-speaking groups.

Wa'yas: Mountain near *Stuie*.

Wa'yis: *Kwicut* name of a Bella Coola man.

[593] *waxtaxiuisis*: Death in the house where a *kwicut* dance is taking place.

[765] *waxwix-imutas*: Mourning songs regarded as expressions of real, not ceremonial, grief.

waxwq'wawulkqsiit: Synonym for *xaxq'*: The sky.